

THE UNIFICATION CHURCH: A CRITICAL STUDY OF  
ITS BELIEFS AND WAYS OF COPING WITH IT

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the Faculty of the  
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In Partial Fulfillment  
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Song Cha Kim  
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Song Cha Kim

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**DOCTOR OF MINISTRY**

*Faculty Committee*

Chan-Hie Kim

Cornelia R. Rogers

\_\_\_\_\_

April 20, 1989  
Date

Allen J. Moore  
Dean

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## ABSTRACT

### The Unification Church: A Critical Study of Its Beliefs and Ways of Coping With It Song Cha Kim

Sun Myung Moon surrounds himself with savvy businessmen which, at this point of his movement, serves as a disguise or a distraction from his ongoing Unification Church and its activities. Moon is the central figure of a Christian cult with a faulty system of Christology, which places emphasis on itself by quoting from a book entitled the Divine Principle. This book, allegedly by Sun Myung Moon, is incomplete and ambiguous and yet serves as the testament, above the Holy Scriptures, on which members of the Unification Church depend to build their theocracy on earth. Both Korean and American opinions on this subject are examined in this project.

Moon is now engaged in a recruitment process and continues to marry individuals in mass ceremonies. His past is a mural of discrepancies and hypocritical decisions which are excused by his own definition of a principle called "Heavenly Deception." A review of the literature available on this movement increases the understanding of the reasons for Moon's rise to power in America. The Unification Church challenges all pastors to search their hearts and motives

for being in such a noble profession, for it is the failure to minister to people's needs which leads many individuals to fall away into cults.

The purpose of this study is to reveal ways of combating Christian and perhaps non-Christian cults. The program presented is designed to fit the budgets of the smallest to the largest church groups, and seeks to eliminate the fears associated with taking on a position which is so essential in saving and cultivating the souls of a youthful congregation.

This study also discusses the reasons why people join and support the Unification Church, and explores the world within the movement and the world outside which wants to join.

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## CHAPTER 1

### Introduction

#### Purpose

Many Christians do not possess an extensive knowledge of Sun Myung Moon and his church. Sun Myung Moon is the founder of the Holy Spirit Association for the Unification of World Christianity.<sup>1</sup> This is one of a myriad of Christian cults growing fast, not only on the North American continent, but throughout the world. According to the Gallup Youth Survey of 1981, as compared to the same conducted in 1978, the Unification Church has seen a small increase in membership.

As a pastor serving a Korean congregation in the greater Washington metropolitan area for several years, I have been interested in Moon's activities and his church. I have collected books in regard to Moon and those written by his church in both the English and Korean languages.

I am convinced we must understand Christ in order to distinguish the difference between right and wrong Christian

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<sup>1</sup> I will refer to Sun Myung Moon as "Moon." I hesitate in calling him reverend. Throughout my research, I have been unable to ascertain that he had any specialized training in religion qualifying him for this title. There are no records of his having been ordained. I will hereafter refer to the Unification Church as "his church" or "this church." The members of this church shall be called "Moonies" if there is reason to believe they are part of the church which worships Moon.

faith. A follower of Moon, Herbert Richardson, met him at the Unification Seminary and asked, "Rev. Moon, are you the Messiah?" Moon's response was:

Dr. Richardson, I'm going to answer your question. But first we have to know what the messiah is. The messiah is someone who strives with all his heart, his soul, his mind and his will to build the Kingdom of God on earth, to do the will of God. I try to be the messiah, too; we should all try to be the messiah.<sup>2</sup>

The purpose of this project is to critically examine Moon's doctrines, his church, and especially his doctrine on Christology. I will emphasize misleading dogma as is revealed in the book Divine Principle.<sup>3</sup>

#### Methods

In order to meet the criteria for a professional degree, I have chosen two methods to validate this project: literary research and field studies.

Many books have been published under the authority of Moon. However, there are only a few books which present a comprehensive picture of Moon and his followers. During a trip to Seoul, Korea, in the summer of 1988, I was awed by the number of books favoring Moon and his church being published and distributed there. I purchased ten books for

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<sup>2</sup> Darrol Bryant and Durwood Foster, eds., Hermeneutics and Unification Theology (New York: Rose of Sharon Press, 1980), 7. This statement implies Moon understands the messiah is influenced by Buddhist philosophy. In Buddhism, one can become the Buddha when fully enlightened. This is considered the ultimate state of being.

<sup>3</sup> Sun Myung Moon, Divine Principle, 5th ed. (New York: HSA-UWC, 1977).

further study. All were printed in Seoul. There were many more books available to the Korean speaking people favoring Moon's doctrine than those criticizing him.

Field studies have been conducted using two methods of investigation. I prepared questionnaires, consisting of twenty questions, designed to measure the extent (through a random sampling) of public opinion concerning Christian cults, and general questions pertaining to Moon and his church. It took two hours to administer the questionnaire. The results of this survey show how we cope with this particular cult and the extent of the sample population's knowledge on the subject.

The second field study consisted of two one-on-one interviews. The first was with an ex-Moonie. She is a young Korean woman introduced to me by a mutual friend. The second interview was conducted with an American woman who is employed by one of Moon's enterprises. The Korean interview was conducted in the Korean language and the conversation with the American was conducted in English. This practical study extracts empirical data from the sources, adding credibility to this experiment.

#### Procedures

The contents of this project consists of six chapters. Following the introductory chapter, the personhood of Sun Myung Moon, his church, and his book (Divine Principle) are discussed. There are many occasions in the available literature where places, times and events are misrepresented, so

I have presented the corrected versions--beginning with the birth of his church and moving on to its current national status and its ramifications worldwide. Next, I examine Moon's book, Divine Principle, and how it has evolved. This chapter serves as a frame of reference from which a comprehensive understanding of Moon and his teaching may be assessed.

The third chapter discusses five important aspects involving the significance of the Christian faith, as chosen by this writer. I will try to describe the differences between the true Christian faith and what it entails to have faith in Moon. I will pinpoint misrepresented doctrines which the Divine Principle teaches.

Although there is diversity in the understanding and emphasis placed upon Jesus Christ among Christian traditions and denominations, asking who Christ is remains an integral part of the fields of theology, biblical studies, and Christian cults. Thus, in the fourth chapter I address how Moon has deviated from mainstream Christian doctrine, based upon the coveted Divine Principle.

The fifth chapter is an analysis of the field studies: the questionnaire and two interviews. These reveal how professing Christians cope with the Unification Church in addition to other types of Christian cults. This chapter draws some conclusions from my personal convictions.

The final chapter explores the reasons why young people join cults and some of the characteristics of those most

easily recruited by cultists. Ways in which other churches view the cult crisis in America today are listed and suggestions are given of how a pastor can ward off the danger of parishioners becoming members of a heretical church. I also discuss different forms of educational materials and devices ministers can use to prevent cult leaders from indoctrinating young people in their congregations.

#### Limitations

This project is limited primarily by my lack of proficiency in the English language, but I have had the opportunity to read books printed in Korean. This is a comprehensive research report on Moon and his church. My ability to present a random sample is poor, but the interviews may reveal some useful knowledge. However, I believe the subject of cults needs further study. Finally, I hope this project will benefit those who study Christian cults, particularly in regard to Sun Myung Moon and his Unification Church.

## CHAPTER 2

## Sun Myung Moon's Life and Church

Biography

Moon was born on January 6, 1920 in the Pyung-buk province of what is now North Korea. He is the second son of Kyong Yu Moon. It was reported he became a Christian at the age of fifteen, although he was forced by his parents to study the Chinese classics and learn the Oriental religions. On an Easter morning, according to one report, Moon (then 16 years old) had a mystical encounter with Jesus. He heard a divine voice and a divine revelation which sounded like, "Take up Jesus' unfinished work and establish the Kingdom of God on earth."<sup>1</sup>

Moon later attended a vocational high school in Seoul. He enjoyed the revival meetings led by Rev. Yong Do Lee, a Methodist minister. During the spring of 1941, Moon attended Washeda University in Japan and studied engineering. Due to his dissatisfaction with the curriculum, Moon dropped out of college and never finished.

<sup>1</sup> Soon Myung Kim, Yidan Jongpa Jongcheoy [The true character of the cults] (Los Angeles: Miju Christian Press, 1987), 81. It was told that Moon once prayed, "Father give me greater wisdom than Solomon, greater faith than the apostle Paul, and greater love than even Jesus." See George W. Braswell, Jr., Understanding Sectarian Groups in America (Nashville: Broadman, 1986), 102.

After he returned to Korea, Moon entered the House of Jerusalem, owned by Baik Moon Kim, in October 1945.<sup>2</sup> There he spent six months and came to believe, like Kim, that God and humans should be unified and the world should be one world. Kim argued the world was destined to be unified under the Christian religion. Soon after, Moon went to Pyung-yang, the Christian capitol of Korea at that time (now the capitol of North Korea), to spread the Gospel. He opened a church to teach his strange doctrines which were drenched in Pentecostal overtones. Yung Kwan Park describes Moon's activities at this time.

He opened a strange church named Kwang Hae church and taught a new gospel. This was an independent church without any denominational affiliation. They sang erratic hymns with clapping hands days and nights. They prayed loudly and spoke in tongues and laid hands on patients to be healed. His church raised many problems in the community, which resulted in family disruption, social disorder and immoral acts. So, he was accused by the community.<sup>3</sup>

Prior to the end of the Korean war, accounts place Moon in Chinese communist prison camps several times. His crime was ritualistic sex acts.<sup>4</sup> He was liberated by UN forces

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<sup>2</sup> Professor Yung Kwan Park claims the Divine Principle, which is believed by many to be authored by Moon, was not the original product. The book was written by Moon, but has the same contents and ideas as the one written by Baik Moon Kim. Kim wrote Basic Principles of Christianity, and Theology and the Holy Spirit (Seoul: Pyung Moon Sa, 1954).

<sup>3</sup> Yung Kwan Park, Yidan Jongkyo Bipan [Criticism of cults] (Seoul: Christian Literature Mission, 1984), 51.

<sup>4</sup> Steve Allen, My Beloved Son (New York: Bobbs-Merrill, 1982), 170.

in 1950. He then traveled south to the port of Pusan and labored to survive until the end of the Korean conflict. He began teaching the Divine Principle and recruiting members of whom many remain faithful to this day.

He moved to Seoul in 1953, and by May 1954 he officially established the church known as the Holy Spirit Association for the Unification of World Christianity.

On April 28, 1945, at the age of twenty-six, Moon married Sun Kil Choi and together they conceived a son named Sung Jin. His wife divorced him on January 8, 1957.

Before Moon met his present wife, Hak Ja Hahn, he was involved in several sex scandals.<sup>5</sup> According to the church, Moon was 41 years old when he married his second wife and she was seventeen. Together they conceived 13 children. Hak Ja Hahn is called the "true mother" among Moonies.<sup>6</sup>

#### The Church in Korea

Moon officially founded his church on May 1, 1954, registering it with the military government as a legitimate social organization on May 31, 1963. Between 1954 and 1957, Moon met two vital people who assisted him in organizing the

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<sup>5</sup> Yung Kwan Park, 40. He argued Moon was married four times.

<sup>6</sup> It is an interestingly true story that their second son, Hong Jin, died in a car accident in New York City. The dead son was then married to the daughter of Colonel Bo Hi Park, the likely successor of Moon.



early church. They were Mr. Hyo Won Ryu and Miss Young Oon Kim.

Hyo Won Ryu wrote church regulations, policies and organizational structures.<sup>7</sup> He was a great contributor and advisor to Moon in Korea.

In 1955 the church moved to a larger place in Seoul. Subsequently, four professors and approximately 70 students from Ehwa Women's University became involved in a sex scandal on the grounds of the Unification Church. Miss Young Oon Kim, then professor of Christian Religion at Ehwa, was sent to investigate the matter by university president Dr. Helen Kim. The type of scandal was reported as a "blood cleansing" in a Time magazine article.<sup>8</sup>

Kim went incognito to investigate the scandal and was apparently induced into becoming a member of the church. Finally, university officials discharged her and the other four professors, along with 14 students. As a result of the publicity, Moon was arrested by the military government and thrown into prison. The government also accused Moon of

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<sup>7</sup> Moon persuaded him at Pusan in December 1953. Ryu graduated from the Mission High School in North Korea and he studied medicine in college. He was paralyzed as a child. He later became the first president of the Unification Church and was known as the drafter of the Divine Principle. He died in 1972. For further information see Yung Kwan Park, 37.

<sup>8</sup> Joseph Campbell "The Darker Side of Moon," Time, 14 June 1976: 50. This article explains that Moon had sex with female members of his commune to purify them. Marriages of cult members were invalid until all women slept with Moon as a cleansing factor.

draft evasion. The mass media continued to expose other possibly hidden scandals in the Moon hierarchy.

While Moon was detained in jail for three months, new recruit Young Kim began translating the Divine Principle into English, and added theology to support the Unification Church. Kim worked for awhile with the Eighth Army Command in Young-san after she was relieved of her duties at the university. It was while she was working as an interpreter for the U.S. Army that she met Colonel Park, currently president of the Washington Times.<sup>9</sup> She introduced him to Moon's church.

The general population of the Korean nation began to refer to the Moon church as a sex-related organization. The authorities had been unable to find concrete evidence to hold Moon in prison, so he was released on his own recognition. Riding on a whirlwind created by a critical mass media, Moon's church grew in strength. This seems to be the nature of secret cults in Korea.

To my knowledge there is no thorough book or article dealing with the development and history of the Unification Church. Neil Salonen, president of the Unification Church of America, and also the president of the National Freedom Foundation and the American Leadership Foundation, has

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<sup>9</sup> After receiving the doctrines, Park moved his home near the church headquarters where he attended worship services. He was willing to clean bathrooms despite his high rank in the military.

written about the history of the Unification Church in America.<sup>10</sup> Salonen explained Moon and his activities in Korea as a 21-year planned course which would be followed by an event similar to the victorious experience of Jacob. Salonen's style of teaching, in my opinion, cannot indoctrinate new followers, nor does it strengthen the credibility of Moon's crusade.

In 1958 Moon sent Sang Ik Choi, one of his first converts, to Japan. Choi was faithful and spread the doctrines of the Unification Church to Koreans living in Japan and to young Japanese. One of the early members recruited from Japan was Mrs. Durst, the Korean wife of Dr. Martin Irwin "Mose" Durst. Mrs. Durst later joined Choi in San Francisco to evangelize the west coast.<sup>11</sup>

On January 2, 1959, Young Kim, the former professor at Ehwa University, came to America and settled in Eugene, the heartland city of Oregon. She called herself a missionary since she was ending an intense, four-year indoctrination under Moon in Seoul.

Salonen explained Kim's activities in America.

In 1959, he [Moon] sent the first missionary to the United States. Dr. Young Oon Kim came on a fellowship to the University of Oregon and,

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<sup>10</sup> Neil Albert Salonen, "Lifestyle," History of the Unification Church in America, ed. Richard Quebedeaux (New York: Rose of Sharon Press, 1982).

<sup>11</sup> Choi came to America in 1965, accompanied by early members of the Japanese conversion missions. Dr. "Mose" Durst, a Jew, was the former president of the Unification Church in America.

although she came to study and do work, she came with the purpose of teaching the Principle. She had lived and studied with Moon from 1954-1959. She had written one English version called the Divine Principle, which was produced in Korea before she came. Although the quality of printing and even the quality of English was at a minimal level, she brought those things with her. She did a further revision of the Divine Principle. She typed it herself and ran copies off on a mimeograph machine. She began teaching those who would listen to her.<sup>12</sup>

It is obvious from David Bromley's book, Strange Gods, that thought reform was used to establish the "Oakland Family" which became the first missionary outpost for Moon in America.<sup>13</sup> Heavenly deception was practiced.

Telling a lie becomes a sin if you tell it to take advantage of a person, but if you tell a lie to do a good thing for Him that is not a sin. Even God tells a lie very often. . . .<sup>14</sup>

Professor Kim had not been raised in a Christian home. She had always had a great passion for love, goodness, and truth. She had to find the answers to many compelling questions. This is the need she had to fill. Kim was also one of the delegates to a 1963 ecumenical conference in Europe and participated in many scholarly conferences worldwide before becoming a Moonie. She began to doubt the Christian doctrine and its deeply rooted traditions. She

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<sup>12</sup> Salonen, 167.

<sup>13</sup> David G. Bromley and Anson D. Shupe, Jr., Strange Gods: The Great American Cult Scare (Boston: Beacon, 1981), 104, 115-124.

<sup>14</sup> This case is described in Robert J. Moore's account, "Terror in Denver," Liberty Magazine, March-April 1979: 8-13.

was evidently in desperate spiritual hunger. Currently, in the seventh decade of her life, Kim continues to strive for the betterment of the Unification Church at the seminary in Barrytown, New York, on the Hudson River.

Sang Chul Kim also arrived in Eugene in the fall of 1959. He followed Moon from the early beginnings in Pusan. Sang Kim was sent by Moon as another missionary to the West and he is currently serving as president of the Unification Theological Seminary. Another important person in this drama is Colonel Bo Hi Park. He came to America to assist the Korean Consulate in Washington, D.C. Today Dr. Park and his wife are the presidents of the Washington Times newspaper which is headquartered in New York state. During the Subcommittee on International Organizations hearing for the International Relations Committee of Congress in which Sun Myung Moon was convicted of income tax evasion, Park was not described as a Moonie, but as a severe critic of communism who resided in Baltimore as a businessman, after he retired from his duties at the Korean embassy in Washington, D.C.

On January 28, 1965, Moon was issued a visa to travel around the world. Before he visited the U.S., missionary activities in Japan and America were in progress. Talk of the Second Coming made it popular.

#### Worldwide Evangelism

In February 1969, Moon made his second world tour, taking three months to visit 21 countries. He made frequent trips to do his duties, such as performing the marriage

blessings to the faithful of his church. Salonen gives some background on the work of Unification missionaries before Moon applied for his visitor's visa.

In 1963, missionaries were sent to Europe. These included members of the Unification Church who had converted in America and went back to their own countries, pretty much by their own inspirations. We did not have a major program through which they were officially commissioned and sent. Peter Koch went to Germany and Paul Werner went to Austria. Also one of the first five American members, Doris Walden, went to Italy, even though she didn't know how to speak Italian at that time. From 1963 to 1964 the work was expanding, and finally in 1965, Rev. Moon made his first tour, his first trip outside of Korea to the rest of the world.<sup>15</sup>

Moon seemed to stay more in America than in Korea before he was incarcerated in July 1984 for tax evasion. However, in 1970 Moon asked Unification members from ten countries to participate in the next "blessed marriage ceremony." It was estimated the number of couples attending this ceremony exceeded 750. The largest mass wedding officiated by Moon, however, took place on October 16, 1982, in Seoul, Korea. Nearly 6,000 couples from all over the world participated in this celebration. The Moons consider themselves spiritual parents to church members. They arrange marriages and hundreds of couples are united in mass ceremonies.<sup>16</sup> The purpose of these weddings is to produce pure offspring.

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<sup>15</sup> Salonen, 169.

<sup>16</sup> Keith Crim, "Unification Church," Abingdon Dictionary of Living Religions, ed. K. Crim (Nashville: Abingdon, 1981), 776.

In 1975 Moon had applied to the National Council of Churches for the Unification Church to become a member. The NCC denied Moon entrance after conducting a theological evaluation of the church. The NCC concluded: "The claims of the Unification Church to Christian identity cannot be recognized."<sup>17</sup>

Moon had visited every state and many countries doing what he called "blessing holy grounds."<sup>18</sup> A total of 144 places around the world are designated Moonie holy places.

Moon assigned three missionaries to each of the 95 countries participating in the Moon crusade. "In recent years," said James Bjornstad,

Moon has attempted to set up a financial base in Uruguay, but was forced to stop trying to win converts due to a strong Roman Catholic opposition. Although conversions are few, financial investments by the church have been substantial and tax breaks from the Uruguayan government leader General Gregois Alvarez have helped the church."<sup>19</sup>

On May 11, 1985, Moon was awarded an honorary Doctor of Divinity degree by Shaw University School of Divinity located in Raleigh, North Carolina. He has received many other degrees from different organizations. Moon's power and money seem to give him an air of respectability. There

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<sup>17</sup> Ibid., 16.

<sup>18</sup> Holy grounds are enshrined by prayers said by Moon. I assume this type of activity is reminiscent of Moses' calling in the Book of Exodus.

<sup>19</sup> James Bjornstad, Sun Myung Moon and the Unification Church (Minneapolis: Bethany, 1984), 13.

are many associations and corporations cooperating with his church because Moon has said the great enemy of Christianity is communism.

His church has now spread to over 130 countries and Unification-backed enterprises have grown strongly, encompassing many economic areas. For example, the American Moon empire consists of two publishing houses, one daily newspaper, one weekly English magazine, several monthlies, seafood restaurants, seafood industries, shipbuilding, weapons and munitions plants, schools, a large share in the Diplomat National Bank of Washington, D.C., and half a dozen foundations using direct mail to solicit funds from people across America.<sup>20</sup> One of the most familiar mass mailings was a request for funds to defend Oliver North before Congressional investigators.

Moon is now 68 years old and not only members of his church but others are wondering who will succeed Moon to the multi-million dollar throne.<sup>21</sup> On March 30, 1988, the Washington Post ran a two-page article bashing Moon's recent involvement with a mystical African channeler, who claimed to be the reincarnated spirit of Moon's second son.<sup>22</sup> The

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<sup>20</sup> Newsletter from the Unification Church, Holy Spirit Association for the Unification of World Christianity, 1985.

<sup>21</sup> This figure is arrived at by adding values of industries listed. Willa Appel, Cults in America: Programmed for Paradise (New York: Holt, Rinehart & Winston, 1983), 16.

<sup>22</sup> Michael Isikoff, "Theological Uproar in Unification Church: Rev. Moon Recognizes Zimbabwean as his Reincarnated Son, Washington Post, 30 March 1988, A1, A13, col. 1.



controversy is centered on shamanistic ritual that resembles the objectives of Theosophy.<sup>23</sup> The article is quite interesting because Moon has rallied against communism and is not mesmerized by a youth from a communist country. Witchcraft (moo-dang) is a practiced art in Korea.<sup>24</sup>

### Divine Principle

In Korea there are two books which remain important to the Unification Church: Wol-li Hae-sul, which means explanation of the principle (1957), and Wol-li Kang Ron (1966), which means discourse of the principle. Young Kim translated the latter book into English and she calls it the Divine Principle. It was circulated as a readable book in 1973.

The book I have in my possession does not indicate Moon wrote it. A photograph of Moon is on the front page. I believe this book is not a product of his. As I mentioned

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<sup>23</sup> Theosophy is a term applied to a system of "divine wisdom," a mystical philosophy which was introduced in America in 1870. Its first objective is to create a "universal brotherhood" via the study of comparative religions. It is described as spiritualism under another name in A Dictionary of Non-Christian Religions, ed. Edward Geoffrey Parrinder (Philadelphia: Westminster, 1971), 280.

<sup>24</sup> Moo-Dang is a group of people who believe they can contact evil or good forces in the spirit world and use these spirits to make things happen in the natural world of the living. Christian Koreans realize these type of persons to be evil and equivalent to what American people call witch doctors, spell-casters who practice witchcraft or necromancy.

in the previous chapter, it is believed that Moon copied the basic ideas of Baik Moon Kim.<sup>25</sup>

The Unification Church relies on three testaments: the Old Testament, the New Testament, and the so-called completed testament known as the Divine Principle. This book is the final authority and addresses Christian theology and interprets the Holy Bible.

With the fullness of time, God has sent His message to resolve the fundamental questions of life and the universe. His name is Sun Myung Moon. . . . The Divine Principle revealed in this book is only part of the new truth, we have recorded here what Sun Myung Moon's disciples have hitherto heard and witnessed. We believe with happy expectation that, as time goes on, deeper parts of the truth will be continually revealed.<sup>26</sup>

The application of the Divine Principle, written by Young Kim, was the standard teaching text even before it was translated into English. Ken Sudo's "120 Day Training Manual" was also well known to members of the church. Not an official workbook, Sudo's manual was a compilation of techniques for making disciples for Moon.

The manual is divided into four parts. The first part presents encouraging and inspiring talks on various topics. The assumption throughout them is that Moon is the Messiah and only through submission to him is salvation possible. The second part contains testimonies from leaders of the Unification Church in America on various practical techniques of witnessing, the Unification lifestyle from street witnessing and

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<sup>25</sup> Yung Kwan Park, 51. He explains the similarity between the two books in terms of structure and usage.

<sup>26</sup> Moon, Divine Principle, 16.

Korean cooking to the use of Holy Salt and making Holy Grounds.<sup>27</sup>

One can easily grasp the contents of this book. It is rooted in the humanistic Asian religions known as Taoism and Confucism, with subtle influences from Buddhism and Shamanism. The method adopted by the book describes dualism as it is recognized in Chinese philosophy. The Book of Changes (I Ching) is a "treatise of 64 diagrams" which James R. King writes was "used for divination in ancient China."<sup>28</sup> The Book of Changes has been fundamentally important in the formation of Korean philosophy, as evidenced by the national flag of this country (i.e., the yin and yang symbol [Taoism] in blue and red enclosed in a circle on a white background with four of the 64 diagrams of Confucism in the four outer corners of the flag).

Jung Lee illuminates Korean thought to us.

The interplay of the sun and moon, or yin and yang, which seems to lay the foundation of cosmology in the book of change, was originally thought to be derived from the Ho-Tu (Ha-Do in Korean), or "River Map." Since this map is so important to Korean scholars as well as traditional Chinese scholars in the Book of Change, its significance must not be overlooked, even though critical scholarship attempts to repudiate any validity to this traditional belief.<sup>29</sup>

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<sup>27</sup> Gregory J. Tillett, "Sources of Doctrine in the Unification Church," Update 8, no. 1 (March 1984): 7.

<sup>28</sup> James R. King, Great Asian Religions (Grand Rapids: Baker, 1984), 94.

<sup>29</sup> Jung Yung Lee, "The Book of Change in Korean Thought," Religions of Korea, eds. Earl H. Phillips and Eui Young Yu (Los Angeles: California State University, 1982), 6.

The Confucist ideal for society is derived from the family network and their ideal of brotherhood is the relationship of the self to society within the family network. Arthur Waley says Chinese philosophy is "formulated not as an abstract theory but as an art of ruling."<sup>30</sup> And it is Joseph Campbell's belief that the archaic belief systems of China are revealed by the Book of Odes (Shih Ching) which places emphasis on changing one's destiny by concentrating on "the world-shaping power" considered inherent in mankind.<sup>31</sup> Whereas Confucism is a social philosophy, Taoists "come through as hard-nosed, practical people who simply happen to have concluded that going with the flow of things puts more effective power in their hands than bucking the current," writes King.<sup>32</sup>

Moon was also somewhat influenced by a relatively new religion in Korea known as Chung-san-kyo. This religion is a perfect example of the indigenization of the I Ching in Korea. As has been noted earlier by King and now by C. George Fry, Asian Christians consider themselves to be both Christians and Koreans striving to maintain equal allegiance to the old humanistic culture of Korea and the new concept of Christ, not so much for the salvation of

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<sup>30</sup> Arthur Waley, The Way and Its Power: A Study of the Tao Ching (New York: Grove Press, 1958), 64.

<sup>31</sup> Joseph Campbell, The Masks of God: Oriental Mythology, v. 2 (New York: Viking, 1962), 428.

<sup>32</sup> King, 113.

their souls, but for the vast technology and educational opportunities in the hands of the Christianized west.<sup>33</sup>

Jesus Christ warns us in Matt. 6:24 about serving two masters.

The first known teacher of existentialism among the Korean people was Kang, Chung-san. He was a messiah to his followers. He said he came to fulfill the long-lost idea of In-nae-chon, or man is heaven belief. Kang was regarded as the embodiment of "man is Heaven," as well as an incarnate one. He planned to make earth a utopia. He said his mission was to restructure heaven and earth into a perfect order. Sun Myung Moon, perhaps, is trying to fill this character's shoes. Here is a partial translation of a hymn reflecting the mixture of Taoism and Confucism:

By the correct Yin and the correct Yang,  
The heaven of the Ultimateless is disclosed  
Heaven and earth  
Three powers and five agencies  
Are all in order without conflict  
Oh, the universal reform!  
Let God and man rejoice and rejoice!  
Let them live again  
In the 50,000 years of heavenly city.<sup>34</sup>

Thus, as I have demonstrated here, the Divine Principle is a mixture of Eastern religions and Biblical data. I agree with Campbell when he says man's destiny can be changed by political activities.<sup>35</sup> The book I have in

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<sup>33</sup> King, 215.

<sup>34</sup> Jung Yung Lee, 21.

<sup>35</sup> Joseph Campbell, The Masks of God, 383.

Korean is quite different in some areas from the translated English version. Dr. Young Kwan Park argued there were two pages omitted in the English version as compared to the Korean edition.<sup>36</sup> Without an understanding of both languages, it is difficult to have confidence in the English translation.

The techniques used to entice and sustain disciples of Moon can be found in Robert Lifton's excellent book entitled Thought Reform and the Psychology of Totalism. In his autobiography, Christopher Edwards, an ex-Moonie, describes living under the Divine Principle. His description of the cult is what we have discussed here: shallowness, a romantic return to nature or the spirit world, the search for rapid and sure results, the work ethic (long hours, little sleep), and the dualism of good and evil.<sup>37</sup>

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<sup>36</sup> Yung Kwan Park, 54.

<sup>37</sup> Christopher Edwards, Crazy for God (Englewood Cliffs: Prentice Hall, 1979).

## CHAPTER 3

## Doctrines of the Unification Church

God

The god in this church is explained strangely. The Divine Principle has tried to explain the existence of a god based upon the doctrine of creation as revealed in the Bible and as in Oriental classical literature. The Unification Church's chief theologian Young Kim has not included a specific section dealing with the nature of God.<sup>1</sup> The Divine Principle, a 536-page book of dogma, argues that to know the nature of God's deity the student should examine His creation. According to its explanation, God manifests dual qualities, such as good and evil, positive and negative, similar to the dominant structure in Taoistic texts. God can then be revealed in His creation. The explanation of the nature of God, however, is dependent on Confucism, which may be allowable since (in 1973) President Chun Hee Park declared Confucism the national religion of South Korea.

From the Divine Principle we read:

Let us examine the fundamental theory of the Book of Change (I Ching), which is the center of Oriental philosophy, from the viewpoint of the principle of Korea. This book emphasizes that the foundation of the universe is Tae-gook

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<sup>1</sup> Young Oon Kim, Unification Theology and Christian Thought (New York: Golden Gate, 1975).

(Ultimacy) and from this comes Yin and Yang (positive and negative). From Yin and Yang come the "O-Hae- ing" (five elements: metal, wood, water, fire, and soil). All things were created from O-Hae- ing. Positivity and negativity are called the Tao (pronounced Dow). The Tao is defined as the "way" or the "word." That is, Tae-gook produced the word (creative principle) and the word produced all things. Therefore, Tae-gook is the first and ultimate cause of all existence and is the unified nucleus of both positive and negative. By comparing this with the Bible (John 1: 1-3), "The word of God . . . and all things were created through him," we can see that Tae-gook, the subject which contains positivity and negativity, represents God, the subject who contains dual essentialities.<sup>2</sup>

The deity of God is a dualistic personification of nature, consisting of essentially positive and negative forces. He is, also, a subject consisting of the dual characteristics of things masculine and feminine. This is explained as an absolute reality. On the contrary, the Divine Principle goes further to describe God as the neutral center of these two opposing entities. Moon has tried to lift the importance of numbers out of Scriptural context, particularly favoring the number three. He chose the numerical value of three from both the Old and New Testaments.<sup>3</sup> It is believed by the Moonies that God is working to restore all things to the power of three. It is Moon's argument that if Adam and Eve had not fallen, God would have formed a Trinity with them as the true parents and with God as the center of all things. It is true when Dr. James Bjornstad

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<sup>2</sup> Moon, Divine Principle, 26-27.

<sup>3</sup> Ibid., 53-54.



states that the God of Moon is monistic.<sup>4</sup> I think the nature of God according to Moon is pantheistic, for our God is one, yet eternally exists as three persons: the Father, the Son, and the Holy Spirit.

The doctrine of the triune God in the Divine Principle is incompatible with Christian teaching. Their idea of the trinity being linked up with Adam and Eve in lieu of Jesus Christ and the Holy Spirit is not in synchronization with Christian doctrine at all. I agree with Walter Martin regarding the triune God.

All cultic structures as we have seen deny biblical Trinitarianism which is totally monotheistic and usually introduce some variation which distorts the revelation God has given concerning Himself.<sup>5</sup>

#### Scripture

Where does the Holy Scripture stand in the Unification Church? What is the relationship between the Holy Bible and the Divine Principle? The Bible is frequently cited in the Divine Principle, giving the student the impression that the Principle is in accord with Scripture. The selection of Biblical texts is biased. The Scriptures are cited in as far as it can prove or support Moon's teachings. The Divine Principle blatantly maintains that today's Christians are captives to Scriptural words, but Moonies are naive about

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<sup>4</sup> Bjorstad, 24. This author briefly explained God in relation to creation. God created the world out of nothing. The creation is not God, nor His outward form.

<sup>5</sup> Walter Martin, The Kingdom of the Cults (Minneapolis: Bethany, 1985), 343.

how it contradicts basic elements of the Christian faith.<sup>6</sup> Moonies are "programmed" to believe the Divine Principle is the completed Testament and should be followed by the Old and New Testament, respectively. It has been referred to as the fullest explanation of the Holy Bible. Moonies therefore have a tendency, and I suppose an urge, to place the Holy Bible in a negative light.

We must realize that biblical words are means of expressing the truth and are not the truth itself. Seeing matters from this point of view, we can understand that the New Testament was given as a textbook for the teaching of truth to people of 2000 years ago, people whose spiritual and intellectual standard was very low, compared to that of today. It is thus impossible to satisfy man's desire for truth in this modern scientific civilization, by using the same method of expressing the truth, in parables and symbols, which was used to awaken the people of an earlier age. In consequence, today the truth must appear with a higher standard and with a scientific method of expression in order to enable intelligent modern man to understand it.<sup>7</sup>

Moonies expect that a new expression of truth must be forthcoming. We Christians believe the Bible is perfect and absolute in itself. Biblical truth is, of course, unique, eternal, unchangeable, absolute and infallible. The Bible therefore warns all people:

I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away prophecy God will take away his share in the tree of life and in the holy city, which are described in this book (Rev. 21:18-19).

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<sup>6</sup> Moon, Divine Principle, 533.

<sup>7</sup> Ibid., 131.

There is an interesting passage in the general introduction of the Divine Principle:

The Divine Principle revealed in this book is only part of the new truth. We have recorded here what Sun Myung Moon's disciples have hitherto heard and witnessed. We believe with happy expectation that, as time goes on, deeper parts of the truth will be continually revealed.<sup>8</sup>

What could this statement mean? Is it possible that additional truths will appear in the future? There is the implication this is a completed testament on Christian faith, and an absolute authority over and above the Bible. Look at this statement by Darrol Bryant in relation to the Bible:

Let's try to stay on the divine principle. Let's try some other sacred literature. We do for example have the statements in the Divine Principle that the Divine Principle is the completion of the Old and New Testaments. As a completion, I would imagine, it has a higher status for members of the Unification church than, say, the Old or New Testament.<sup>9</sup>

As I have discussed in Chapter 2, the Divine Principle should not become a canonized text. I suspect this book, no matter in what language, will be modified and rewritten as the cult movement continues, as Moon has mentioned.

### Salvation

In the Unification Church, salvation deals with indemnity and restoration. What is the meaning of this word

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<sup>8</sup> Ibid., 16.

<sup>9</sup> Darrol Bryant and Susan Hodges, eds., Exploring Unification Theology, 2nd ed. (New York: Rose of Sharon Press, 1978), 84.

"indemnity?" It means setting up a proper condition by paying what is owed to God so restoration and salvation can occur. What, then, does "restoration through indemnity" mean? When something has lost its original value, position, or status, certain conditions must be established in order for the original position/status to be restored. The setting up of such a condition is called "indemnity."<sup>10</sup> For example, in order to restore lost honor, position or health, one must secure conditions which lead to sincere efforts, academic qualifications, and proper medical treatment.

Adam and Eve fell out of purity when they disobeyed God in the Garden of Eden. Consequently, they were expelled. Moon maintains human beings must first and foremost restore themselves to their original status of purity. Restoration is complete when mankind has received the messiah.<sup>11</sup> At this junction, the human status becomes one of purity dependent on a stricter obedience to God.

According to the Divine Principle, there exists three levels by which all mankind must proceed to ascend into full indemnification. The first level is achieved when the original value before it was lost. The Mosaic law demonstrates this: "If any harm follows, then you shall give

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<sup>10</sup> Moon, Divine Principle, 223-224. Moon also holds that in order to remove the original sin one should be born anew by rebirth through one's true parent. This doctrine is somewhat different from the theory of indemnity.

<sup>11</sup> Here the messiah is understood as the True Parent--Sun Myung Moon and his second wife, Hak Ja Hahn.

life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe" (Exod. 21:23-25).

The second level is attained when indemnity is assured by something of lesser value. The Divine Principle suggests Baptism and the sacrament of Holy Communion--water, bread and wine.

The third level is reached when indemnity is met with something of a much greater value than that which was lost originally. This is found in John 3:16: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life."

The central figures in the Divine Principle who have been through the indemnity process and who have paid the prices for mankind in the Holy Bible are the families of Adam, Noah, Abraham, Moses, and Jesus.

John the Baptist was supposed to prepare the way for Jesus' mission, but failed to accomplish this; so Jesus, himself, had to suffer the tribulations which John should have suffered. The Divine Principle goes on to argue that Jesus died on the cross partially achieving his mission. Thus, according to Moon and his scholars, the new messiah is required; one who will achieve the full payment of indemnity. This kind of argument cannot be affirmed as Christian doctrine.

Professor Young Kim, in her book, has dealt with salvation based upon redemption by indemnification.<sup>12</sup> She introduced four metaphors to explain the doctrine of salvation. One among these four comes from the Book of Mark (10:44-45). According to this parable, there was an ancient slave market where many slaves were auctioned. The slaves could expect to receive either a new master or to be set free. In actuality, Christ is comparing someone to the fixed price to liberate slaves. In Kim's book this scripture is used to parallel the third stage of indemnity. But the higher-valued item, which is the Christ, is a very high-priced item to trade for mere slaves, which effectively portrays the love God has for the beings He created.

Salvation in the Moon church is dealt with in two aspects: spiritual salvation and physical salvation. The Oriental thought of dualism works to perpetuate the ideal circumstances for salvation. The way Jesus related to salvation is an important issue. I will discuss these differences in the following chapter.

Moon has chosen the number four, and its multiples thereof, to explain indemnity processes. The number four has redemptive qualities in the Divine Principle. Forty is a period of indemnity.

According to the Divine Principle, the number "40" became necessary as the number by which to separate Satan from the future tense restoration

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<sup>12</sup> Young Oon Kim, An Introduction to Theology (New York: HSA-UWC, 1983), 119-120.

of the foundation of faith in the providential course of indemnity. For example, we see many instances comparable to the forty day judgment of Noah's lifetime, and the 400 year judgment period spanning from Noah's time to Abraham, also the 400 year period during which the Israelites were Egyptian slaves . . . other references are the 40 year reigns of kings Saul, David and Solomon . . . and how about the 40 day fasts of Elijah and Jesus . . . plus Jonah's 40 day prediction of Ninevah's destruction and the 40 day wait of Jesus to ascend from resurrection to Heaven. All of these periods are considered to be indemnity periods,<sup>13</sup> when and where Satan cannot spoil the process.

Numeration in the Bible does not have redemptive implications. There comes, of course, the number forty quite often. Contrary to Moon's thinking, "forty" represents either a period or time in which a generation spans. During the process of indemnity, God does not interfere with man's own portion of responsibility. In my opinion, Moon's interpretation of salvation is not by the grace of Our Lord Jesus Christ, but by human efforts enumerated by Moon. In fact, Moon's own statement sheds light on this further.

We must realize that through the crucifixion on the cross, God and Jesus lost everything. . . . At the moment of crucifixion, nothing was there . . . no nation of Israel, no Jewish faith, no disciples, no family, not at all, no Christianity. So there at the cross, salvation was not given.<sup>14</sup>

### Eschatology

The Greek word *eschathon* means the end or endtime. Eschatology deals with those doctrines concerning the last

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<sup>13</sup> Moon, Divine Principle, 254.

<sup>14</sup> Martin, 343.

things--the final end of individuals and the whole world as we know it. What does the Divine Principle teach its disciples about the doctrine of Eschatology? The doctrine of Moon is peculiar and decisive. It is a strange assumption on what the end of time holds for mankind.

Before I survey the Moonie stance, I must say Jesus Christ is an eschatological prophet. In many ways, He is an apocalyptic preacher. "The time has come, the Kingdom of God is upon you; repent and believe the Gospel," said Jesus as written in Mark 1:15. He also uses the term "son of man" himself, which comes from eschatological tradition. Jesus Christ emphasized the idea of the Kingdom's imminence, but He refused to tell us the exact time of His return.

The teaching of salvation in the Unification Church is a complicated matter when it is compared to traditional Christian doctrine. It includes a vision of mankind on a course to destiny from which the ultimate goal of human history will manifest itself. According to this course, political opinions evolved in the Moonie camp.

The political implications reveal a final war between the nations of good and evil. In a Unification newsletter, Moon says:

If we can manipulate seven countries at least, then we can get hold of the whole world: the United States, England, France, Germany, Russia and maybe Korea or Japan. On God's side, Korea, Japan, America, England, France, Germany and Italy are the nations I count on in order to gain the whole world. God has chosen America to receive the coming messiah. Christianity and



the United States combined can unify and save the world.<sup>15</sup>

The good nations are sustained by God and represent Moon in a delusive state of grandeur, whereas the evil nations are supported by Satan. Young Kim describes the outline simply in her book.

Unificationists hold that the final consummation of history will be the realization of God's original intent for mankind. In other words, what God started in Genesis will be concluded by the realization of Revelation's promise of a new heaven and new earth. Since God began his providence with one man, Adam, its consummation requires the appearance of a new God-given anointed central figure, whose task it is to pay indemnity for the unfulfilled missions of all the key figures in the salvation history. When his mission is accomplished, he will be given the authority to break the power of original sin and establish a new family as the foundation of the new world.<sup>16</sup>

Robert S. Ellwood, Jr., professor of Oriental Studies at USC, asserted in his book Alternative Altars that world control is Moon's objective as evidenced by a psychosis known as delusions of grandeur.<sup>17</sup>

Moon teaches and preaches the Unification of all religions and the eventual merge of all languages into one universal language. When the whole world is one, it will be centered on what is now South Korea, or the "new Israel"

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<sup>15</sup> Sun Myung Moon, The Master Speaks (New York: HSA-UWC, 1974).

<sup>16</sup> Young Oon Kim, An Introduction, 166-167.

<sup>17</sup> Robert S. Ellwood, Jr., Alternative Altars (Chicago: Univ. of Chicago Press, 1983).

and everyone will speak Hangul, or the Korean language. Communism is the final enemy to overcome. In a Moonie newsletter, disciples of Moon are urged: "We must conquer the world for Heavenly Father." Moon is viewed as the father of the Universe, the master and lord of the world. There is Father and Satan, says the newsletter, and nothing in between. Moon goes on to pledge the blood of his disciples to be spilled along with the blood of South Korean soldiers if ever North Korean troops invade the Republic of Korea.<sup>18</sup>

I agree with Victor Hao Li, who wrote a paper for the East-West Cultural Center in Honolulu. Li declared the universal language, if there will ever be one, is leaning towards English as the international tongue.<sup>19</sup>

According to Moon, when the whole world is unified, Hell will be nonexistent. The new messiah will appear dressed in flesh like a modern man. The new kingdom will be social, political, economic and religious. Then the restoration of the pure and perfect Garden of Eden will be accomplished. The following is a simple explanation of this course by a practicing Moonie:

I think that probably the simplest way to explain our eschatology is to say that it's

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<sup>18</sup> Moon, Divine Principle, 85.

<sup>19</sup> Victor Hao Li, "Readings in English as an International Language," President's Review 1982-83, ed. Larry E. Smith (Honolulu: East-West Center, 1983), 35. In order for any other language to be nationalized in America, all laws that are currently on the books in English would have to be replaced.

systematically related to the purpose of creation. That purpose is to establish the family of God, beginning with the original parents and then expanding out from those two original parents to a tribe, a nation, and finally a world. That world would be the world God originally intended. Our horizon in the present is focused on the original values which would have been realized in that original family, a God-fearing family. The fall was explained as the dissolution of that original ideal of the family. Then, the process of reconstituting that original family is really the eschatological goal.<sup>20</sup>

The Messiah will come to Korea, which the Moonies believe is the "third Israel" or God's elect.<sup>21</sup> The first Israel suffered the 400-year slavery under Egypt. The second Israel also struggled and overcame the 400-year persecution under the Roman Empire. The third Israel must suffer slavery for a certain length of time corresponding to the number 4, as was mentioned before. At this point, the Divine Principle counts the 40-year period in which Korea suffered persecution under Japan; however, the occupation of Korea by Japan lasted for less than 40 years.<sup>22</sup> The point Moon makes that Korea is the last front line against communism is true, but only up to this point in history.

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<sup>20</sup> Bryant and Foster, 100.

<sup>21</sup> Moon, Divine Principle, 521-523.

<sup>22</sup> Crane Brighton and John Christopher, A History of Civilization (Englewood Cliffs: Prentice Hall, 1976), 686. Japan annexed Korea in 1910. Japan lost all confiscated territories at the conclusion of World War II in 1945. This means the occupation lasted thirty-five years.

Moon uses the Korean culture's traditional expectation, that a new messiah will eventually come, to hold Koreans in his flock. The legend speaks of Chung Do Ryung, a king of righteousness, who will appear during a period of tremendous turmoil. This king could be a substitute for the Lord of the Second Coming. Is Moon the incarnated Chung Do Ryung? This topic and others are discussed in the next chapter.

## CHAPTER 4

## Christology Reexamined

Advent of the Messiah

Christology is a significant issue in Christian theology; it tells the difference between the Christian cults and the Christian church. It deals with the works, teachings, and the personhood of Jesus Christ. In the New Testament, the basic affirmation of faith is "Jesus is the Christ" or "Jesus is Lord." When Jesus asked his disciples, "Who do men say that the Son of Man is?" Peter replied, "You are the Messiah, the Son of the living God" (Matt. 16:13-17).

Christians must begin their new life in Christ by confessing Jesus is the Christ. The Messiah, of "Anointed One," was the person whom the Israelites had expected to appear to redeem them from Roman oppression. They lived expecting a Messianic redemption from cruel rulers.

The Old Testament prophet Isaiah began to depict the coming Messiah in chapter 9, verse 6:

For unto us a child is born, to us a son is given;  
and the government shall be upon his shoulder,  
and his name shall be called  
Wonderful Counselor, Mighty God, Everlasting  
Father, Prince of Peace.

The Divine Principle teaches members that Jesus' return is the fulfillment of the providence of restoration. It is believed by the Moonies that the Kingdom of Heaven on earth was established in part. Jesus came as the Messiah, but due

to Jewish disbelief and Roman persecution, Jesus was crucified. In addition to this, John the Baptist did not succeed his calling as the second advent of Elijah, which meant the Baptist failed to lay the proper foundation for Jesus' messiahship.

Jesus Christ hanging on the cross is an obstacle for the Moonies, who refuse to accept what they interpret to be a defeated Christ. They believe that if Jesus had not been crucified, he would have accomplished the providence of salvation both spiritually and physically. Moonies believe if Christ had avoided dying on the cross, he would be, to this very day, establishing his kingdom on earth which would last forever. Their contemplation moves along in this manner:

If they had believed in Jesus as the Messiah according to God's will, how could they have crucified him, after having waited for him for such a long time? It was because, against God's will, they did not believe that Jesus was the messiah, that the Israelites crucified him. We, therefore, must realize Jesus did not come to die on the cross.<sup>1</sup>

Thus, it is believed that Jesus' crucifixion was the direct result of ignorance and disbelief within the Hebrew culture. It was not God's plan to fulfill the whole purpose of Jesus' initially coming as the messiah. The doctrine of atonement is focused on the cross and the spilled blood of Jesus Christ, but the Moonies keep disregarding the work and purpose of the cross. This fact, isolated from all the rest of the inconsistencies and myths, flagrantly exposes this

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<sup>1</sup> Moon, Divine Principle, 143.

religion as definitely not Christian. For Jesus on the cross and His death have a decisive purpose for Christians. The Bible testifies to it: "And might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end" (Eph. 2:16); and, "It is finished" (John 19:30).

I see not only Our Lord's agony and suffering on the cross, but also the fulfillment of his mission and His triumph over death. The words of Our Savior, "It is finished," are an admission to victory. For Jesus, the strife, pain, ridicule and testing were over and the war was won.

But the Divine Principle has attempted a different explanation for Christ winding up on the cross:

We did not mean that the whole purpose of the providence of salvation was attained through the cross. Knowing that the disbelief of the people was at that point unalterable, Jesus chose the way of the cross in order to establish the foundation of the providence of spiritual salvation, leaving the providence of physical salvation to the time of the Second Advent. Therefore, Jesus meant by the words "It is finished" that he finished establishing the basis for the providence of spiritual salvation through the cross, <sup>2</sup> which was the secondary providence of salvation.

This passage suggests that Jesus had brought mankind's spiritual salvation. He failed to bring humans physical salvation because he never lived long enough to marry, and because he never restored the true family. Due to His failure, a new Messiah should/would appear based upon the Divine Principle, who would marry and restore the true

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<sup>2</sup> Ibid., 151-152.

family, bringing to the earth physical salvation through true family harmony. Whitney Shiner, a follower of Moon, shares with us his understanding of the true family concept:

It can be clearly deduced from the Bible that Jesus should have married. Paul said Jesus came as the second Adam, and therefore as a second Adam he should fulfill the purpose of the first Adam, and God's commandment to the first Adam was to be fruitful, to multiply and have dominion.<sup>3</sup>

The above statement is also supposed to be a presumption that Jesus failed to accomplish his mission. This excuses the Jews who do not believe Jesus Christ is the Messiah. Thus, this book and the feeble Moonie arguments are incompatible with the faith of true Christian belief. I will look more closely on how Jesus Christ is revealed in the Moonie texts.

### Christology

Who is Jesus Christ in the Unification doctrine? How do they believe in Jesus Christ? I found the answers to these questions in Chapter 7 of the Divine Principle. Theirs is a twisted presentation of the facts, differing widely from the Christian belief system. We, as Christians, affirm that Jesus Christ is a true and perfect God, as well as a true and perfect human.<sup>4</sup> However, as we review the

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<sup>3</sup> Cited in Quebedeaux and Sawatsky, eds., 171.

<sup>4</sup> Durwood Foster, "Unificationism and Traditional Christology; An Unresolved Relationship," Ten Theologians Respond to the Unification Church, ed. Herbert Richardson (New York: Rose of Sharon Press, 1981), 1982. Foster points out that Unificationism is progressive. He is sympathetic to their movement.



history on Christology, there seems to be a tendency to emphasize the humanity of Christ over the deity of Christ.

There are two general approaches to the study of Christological doctrine. One is Christology from above and the other Christology from below. Christology from below begins with Jesus of Nazareth, who was born at a certain time and lived in a specific place. This examination is based on the historical Christ based on early Christianity and our present-day experiences.

Christology from above stresses the uniqueness of Christ. God was in Christ reconciling the world unto Himself. Jesus was the Messiah the Israelite prophecies had foretold. He was with God in Word at the beginning of the world.

As I started my study of Moon's Christology, it became increasingly clear to me that Unificationists are following the ancient father of Christianity, Arius. According to Arius, Christ is inferior to God because he was *from* God (*italics for emphasis*). From the writings of Professor Kim:

Arius believed it was important to assert the supremacy and superiority of God. God the Father was higher than the Son, because the Father was the Creator of the Son. The Son was a secondary being, created by God the Father prior to the creation of the universe. The Son was superior to man because he was created before man, was the first born of creation, the only-begotten son, the instrument which God used to create<sup>5</sup> the world and the mediator between God and man.

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<sup>5</sup> Young Oon Kim, An Introduction, 81.

"Is Jesus God himself?" Is one of the issues in dealing with Christology in the Divine Principle? It is believed Jesus is not God himself, even if He is a perfect man. The Divine Principle keeps hammering into its students that Jesus did not say he was God himself and repeatedly asks young recruits surrealistic questions; one of these follows:<sup>6</sup>

If Jesus is God himself, how could he intercede for us before himself? Moreover, we see that Jesus also called upon God or Father to help, which is good evidence he is not God himself [see Matt. 27:46]. If Jesus was God himself, how could God have been tempted by Satan, and finally crucified by the evil force?<sup>7</sup>

I believe God incarnate is Jesus Christ. He emptied himself of his godlike nature when He became man and thus humbled himself for our behalf. On the other hand, He did not give up his divine powers. I do not understand how the Moonies distort the exposition of Jesus Christ. The Unification Church views Christ as a prophet in line with "Father" Moon, which is similar to the cultic beliefs of the Mormon Church.

I would like to turn my attention now to the relationship between Jesus Christ and the Holy Spirit. Moon teaches that Jesus Christ personifies maleness with positive auras.

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<sup>6</sup> Surrealism, according to author Ninian Smart, "helps to break down conceptual thought" and is a practice among Chinese Buddhists. See Ninian Smart, The Religious Experience of Mankind (New York: Scribner, 1969), 182.

<sup>7</sup> Moon, Divine Principle, 212.

Christ was missing the negative aura of femaleness, which Moon believes is the essence of the Holy Spirit. The Holy Spirit is femininity working on earth.<sup>8</sup> A male alone cannot bear children. Thus, Jesus can be the father, and the Holy Spirit is the mother entity. Both can give rebirth to the fallen children making the delinquent mankind into a family of goodness.

Jesus and the Holy Spirit must establish the four position foundation centered on God, by becoming one body in unity through the action of give and take, each as the object of God, substantially divided from his dual essentialities. In this manner, Jesus and the Holy Spirit become one body centered in God; this is called "Trinity."<sup>9</sup>

It points out further that Jesus Christ and the Holy Spirit are subordinate to God in explaining the Christian trinity. God's role is to make all fallen men born anew. Jesus Christ and the Holy Spirit have the mission of becoming the spiritually true parents. It is their doctrine that Christ must come again in the flesh, like a human figure, so he may become the true parent.

Ki Min Park points out that Moonies do not believe in the virgin birth of Christ. They believe, writes Park, that Zechariah, the father of John the Baptist, was also the natural father of Jesus of Nazareth. They do not believe in the physical resurrection and ascension of Jesus into

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<sup>8</sup> In the history of the church, the Holy Spirit has often been referred to as a feminine essence.

<sup>9</sup> Moon, Divine Principle, 217.

Heaven.<sup>10</sup> These matters will be discussed further in the following section.

Providence of Restoration in  
Moses and Jesus

As I have discussed, salvation according to Moon means restoration. The Bible is explained only as it pertains to the historical significance of restoration. There is always an assumption that Jesus failed to fulfill the mission bestowed upon him by God.

Through Jesus, our lives on earth could have been fully restored. In the Divine Principle this is called full salvation of the body as well as the spirit. We believe this was the original purpose for which Jesus came into the world. On his foundation there could have been a restoration of perfect families and eventually the building of an ideal society and an ideal world, the Kingdom of God on earth. Of course, this did not happen.<sup>11</sup>

Based upon the Jewish people, Moon says, the Messiah would never be born miraculously. Thus, the Unification Church follows the determinism that Jesus came to earth as a providence of God. He only had to follow God's plan of restoration. His providential course, according to the Divine Principle, was destined and bound to follow the paths of Jacob and Moses. God set up for Jesus a course which He should have been able to finish. Jacob and Moses had won over Satan to fulfill the providence of restoration in their

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<sup>10</sup> Ki Min Park, Hankook Shinheung Jongkyo Yunku, [A study of Korean religious cults], (Seoul: Haerimsa, 1985), 385.

<sup>11</sup> William Bergman, Mission of Jesus (New York: Rose of Sharon Press, 1980), 100.

times. Using Scriptures to support his dogma, Moon claims there are three levels of restoration.

First of all, there was Jacob, suggests Moon, and he had to pass through a test of God.

In order for Jacob to complete the restoration of Canaan on the family level by restoring the foundation to receive the Messiah when he had returned to Canaan with his family and wealth from Haran, he had to win a victory by trial in fighting against Satan at the risk of his life to overcome such a trial, Jacob fought the angel at the ford of Jabbok.<sup>12</sup>

Moses had to overcome a trial to restore Israel on the national level which is the second level of restoration. The scope of the providence of restoration broadened the family level to the national level. Through the leadership of Moses, God intended for the Israelites to set up a condition of indemnity nationwide.<sup>13</sup> The 40-day period of fasting and prayer was not only important to Moses, but to Jesus also. It served as a springboard in preparing the heart and body for obedience to God. By the same token, the 40-year period in the wilderness of Midian was a period of time for restoring the foundation of Israel and establishing the foundation of faith.

Jesus Christ arrived on the scene to set up a condition of indemnity on a worldwide level which suggests this is the

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<sup>12</sup> Moon, Divine Principle, 287.

<sup>13</sup> Indemnity is explained like this: When anything has lost its original position or status, certain conditions must be established in order for the original position or status to be restored. The setting up of such conditions is called indemnity.

third level. All that Jesus accomplished, according to the Moonie dogma, was to restore and establish the foundation of faith. The Divine Principle quotes the Gospel of John on the role of Jesus: "Your fathers ate the manna in the wilderness and they died. I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you" (John 6:49). Because Jesus came to earth bringing indemnity to the world, He was destined to be placed at a higher level of personality than Jacob and Moses. Although he was a central figure, Jesus should follow the path set before Him by Jacob and Moses. There have been several studies between Moses and Jacob, but it is awkward to compare with both persons in horizontal perspectives. The Divine Principle proclaims:

We must first know the remote and primary courses of Jesus' forty day fast and prayer and his three great temptations. In the course of the nationwide restoration of Canaan; Moses, who stood before the rock, became faithless and struck it twice. Therefore, the rock symbolizes Christ, suffering Satan's invasion.<sup>14</sup>

#### The Second Advent

The Unificationists sing: "O the Lord is Come, O the Lord is Come! In the East where the sun appears, Land that is chosen of God." Is Jesus Christ the Lord of the Second Advent who will come again? Worshipers of Sun Myung Moon are waiting for a new figure who will accomplish what Jesus Christ could not do on earth two thousand years ago. The

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<sup>14</sup> Moon, Divine Principle, 348-349.

second coming of Christ is the final falsity in the Unification movement.

According to the Divine Principle, the first Adam failed in reconciling Mankind to God. Jesus, the second Adam, never completed his restoration mission. The Unificationists claim that when Christ returns He will be in the flesh, and will become the messiah who is the only true parent over the faithful of the established church.

Chapter 11 of the Divine Principle describes the circumstances leading up to the Second Advent. It is written in the Holy Scriptures that no one knows; not the son, nor the angels in heaven, but only the father knows the scheduled time of Christ's return. The Gospel says that Jesus Christ will come like a "thief in the night" (Matt. 24:36-44). This chapter asserts there will be many tribulations growing in intensity and culminating into a final, catastrophic war dubbed by many scholars as the Battle of Armageddon. The signs described in this chapter may lead believers to conclude they are living during the endtimes, thus finding themselves ever vigilant, sharpening their insight, eyesight and foresight as they faithfully await the imminent, Second Coming of Christ. Matthew 24 and the Divine Principle do not differ in the events leading up to the Second Advent.

Moon and his followers do not believe Jesus will return to earth in the clouds, as the Scriptures reveal. Instead, they have interpreted "clouds" symbolically to mean "crowds." The Divine Principle continually refers back to the question

of why Jesus would say the Lord would come in the clouds. Here they are taking the Word of Christ as concrete proof of the realism of Scriptures. Scholars of the Divine Principle have divulged two reasons for suspecting the Scriptures. First of all, "we [Moonies] must prevent the delusions of Antichrist," and secondly, "to encourage those saint who are walking the difficult path to have faith during the time of the end."<sup>15</sup>

The Moonies do not believe the Second Advent will appear among the Jewish people. Based upon the parable of the vineyard (Matt. 21:33-43), they confess that the Lord would not return to the nation of Israel because of the Hebrews' insistent desire to persecute and kill Him. Rather, it is the Moonie conviction that the Kingdom of God will be given to a nation producing fruits. Neil Salonen suggests plausible ideas based upon the Divine Principle.

He must come to a microcosm of the entire world, a nation where Eastern and Western philosophies are mixed, a nation which is divided between the Cain and Abel blocks, which is at the very front line of that confrontation, a nation which is the universal altar, which has never been aggressive but rather has suffered many times, suffered as a sacrifice for the suffering of mankind, a nation of messianic expectation. This country is not specifically stated, or should not be specifically stated in Unification theology, but it is the actual belief of the Unification Church members that this is the nation of Korea.<sup>16</sup>

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<sup>15</sup> Ibid., 515.

<sup>16</sup> Salonen, 257.



The Divine Principle clearly proclaims the Second Coming of Christ will take place in the Republic of Korea, substantiating this conviction with Rev. 7:2-4: "He will be born in a country in the East, which is the place of the rising sun."<sup>17</sup>

Faithful Unificationists assure non-believers that the nation of Korea and its people have long awaited the Lord of the Second Advent. They profess that their expectations are cemented in the annals of Korean history which have recently been revealed since the economic expansion of the peninsula. The books and pamphlets published in Korea serve as a witness to Moon's declaration that he himself is the Lord of the Second Advent.<sup>18</sup> It is recorded that Moon sometimes has said Confucius, Buddha and even Christ were mere men, corruptible while sustaining themselves in the flesh. Although the Divine Principle does not blatantly claim Moon to be the returned Christ, nor the second coming of Christ, Moon has positioned himself to lead the ignorant with subtle innuendos characteristically seen in cults.

Korea, as a nation presumed ready to receive the coming Christ, has failed because of the Buddhist custom called

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<sup>17</sup> There are three northeastern countries in Asia. They are Korea, China and Japan. Japan and China are cancelled out because they have failed to uphold Christian conviction. Japan is a totalitarian nation which has persecuted Christians, and China is communistic making it a ruthless tool of Satan.

<sup>18</sup> Chong Il Kim, Tongilkyo Jongcheoy [The true character of the Unification Church], (Seoul: Ilmacsa, 1986).

"Soon soo bay Yung." This mandate calls for a strict adherence to "pure-blood" family lineage. The most recent evidence of Korea's compulsion for pure-blooded offspring can be seen in the country's export of infants and children of mixed heritage or lineage who are unadoptable and socially unacceptable within the scope of the Korean culture. Some experts have likened this custom to Fascism because of the adherents' dislike and rejection of women married to American soldiers. Also worthy of notation is the symbol used throughout the Buddhist faith. It is the inverted Swastika made popular by the Nazi regime under Adolph Hitler. Moon believes that by mixing the blood of Koreans with non-Koreans, such as in mixed marriages, a blending will take place in the offspring and produce a generation of unprejudiced, pure people.

CHAPTER 5  
Field Study

Questionnaires

Procedures

**Purpose:** The purpose of this exercise is to determine how familiar a respondent is with Sun Myung Moon and also to investigate how one would rebuke Moon and the Unification teachings.

**Date Administered:** June 27, 1987.

**Format:** Fifteen questions asked. The first five questions are generalized to extract knowledge of Christian cults. The remaining ten questions specifically deal with the Unification Church cult.

**Population Sample:** 100 questionnaire were printed and made available to a Christian congregation in the Washington, D.C., metropolitan area. Half of the questionnaires were produced in the Korean language and the other half in the English language. The English-speaking questionnaires were answered by the Korean Youth Group, as the American congregation was disinterested in participating in this study.

**Sample Response:** Out of 100 questionnaires distributed, 21 were returned. Ten of these were in English and eleven were in Korean.

Interpretation Process: The answers are interpreted by dividing them into the two languages. The results are discussed question by question.

Comments: This writer's comments are included throughout the investigation based upon knowledge and skills. Such comments will be labeled as such, following each question.

### Interpretations

#### QUESTION 1: ARE YOU INTERESTED IN CHRISTIAN CULTS?

Those answering "Yes": 15

Those answering "No": 5

Those answering "A little bit": 1

Comment: 71% of returned responses said they were interested in Christian cults. The reason for this may indicate that the sample population is concerned about Christian cults; perhaps friends or relatives are involved in cultic practices.

#### QUESTION 2: HOW MANY CHRISTIAN CULTS CAN YOU NUMBER?

Most-often listed cults on the English questionnaire were: the Unification Church, the Mormon Church, and the Jehovah's Witnesses.

Most popular cults listed on the Korean questionnaire were: two Korean cults known as Chun Doo Kwan and the Salvation Sect under Park Yoon Sun. The Seventh-Day Adventist religion was also listed.

One respondent listed PTL founder Jim Bakker.

#### QUESTION 3: DO YOU THINK CHRISTIAN CULTS GROW EVERY YEAR?

13 people answered "Yes."

5 answered "Not sure."

2 answered "No."

Comment: 50% of those responding believe Christian-cult membership is increasing.

QUESTION 4: CAN YOU GUESS WHY PEOPLE JOIN CULTS?

Most often listed reasons for joining a cult were: curiosity, ignorance, peace of mind, unification of mankind, doctrine, emptiness needing to be filled with God or the Gospel of Christ, interest, influence, no idea, and new religion.

One respondent in Korean said, "There is no unified standard in their doctrine and argumentation (Unification Church), but their opinions are accepted rationally."

One respondent in English wrote, "Curiosity and lack of knowledge in both Christian and Unification teachings lure the blind away from the truth."

QUESTION 5: HOW DO WE PREPARE OURSELVES AGAINST THESE CULTS?

Answers varied:

1. A need for more intense and consistent Bible study and a more fervent desire to live like Christ.

2. A need to learn the deceptive ways and doctrines of cults, so we can guide the ignorant from delusion and deception.

3. Blame is placed on the leaders of Christian churches for pastor's failure to address cultic problems that may be drawing members of the congregation into cults.

4. A need for a more active prayer life.

QUESTION 6: HAVE YOU HEARD ABOUT REV. SUN MYUNG MOON AND THE MOONIES?

18 persons responded with "Yes."

2 persons responded with "No."

1 person said they knew a great deal.

Comment: The Washington, D.C., metropolitan area and the greater New York City metropolis is currently a fervent breeding ground for Moon's recruitment activities, even though his missionaries are working hard around the world.

QUESTION 7: DO YOU THINK THIS CULT IS INCREASING OR DECREASING IN MEMBERSHIP?

12 respondents said there is an "increase."

4 respondents said there is a "decrease."

2 respondents wrote that they were "unsure."

Of the 12 respondents who said there was an increase, one person said the increase was only in the Western hemisphere; and two others said there will be an eventual decrease.

Comment: At this time, the Unification Church is powerfully linked up with massive organizations and money. I believe it will continue to grow.

QUESTION 8: IF THIS CULT IS INCREASING, WHY IS THIS CULT THEN PROSPERING?

Answers given:

1. Money and a strong system make it grow.
2. Active evangelization recruiting young people curious about new religions.

3. Taking advantage of the slogan "anti-communism."
4. Brainwashing techniques perfected.
5. Providing homeless people and the unemployed with housing and work.

6 respondents said they "do not know."

QUESTION 9: HOW DO YOU DEAL WITH THEM IN CASE THEY APPROACH YOU?

The most popular answer to this question was "refuse or ignore" them. A sample of the responses are: "I just ignore them or say I am not interested." . . . "I say 'I don't feel like talking with you' when they approach me." . . . "I point out to them their falseness according to the Bible." . . . "I will tell them their weakness comes from mixing their blood." . . . "I'll just say to them, 'I am a Christian.'" "h

Comment: Answering a Moonie with "I am a Christian" is ineffective because Moonies believe they are Christians, too. Answering a Moonie with the custom of pure blood is racist and should be avoided, although its practice is an ancient Korean custom; it is often misunderstood in western culture due to the extremist views of Adolf Hitler and members of the Ku Klux Klan.

QUESTION 10: HAVE YOU EVER BEEN FORCED TO HEAR ABOUT THIS RELIGION?

10 responded they have never been forced to hear about this religion.

2 responded they have been forced to hear about this religion.

9 left the question blank.

Comment: Moonies are trained to be cautious and polite while evangelizing on the streets. Once they have gotten a new recruit receptive, they preach more fervently the doctrine of Moon. I visited the Unification Church in Northern Virginia to purchase the Divine Principle. A member of the church was quickly allotted to me. He came to the worship services of my church and hounded me over the telephone and in public to have dinner with him. He was very eager to introduce me to Unification activities.

QUESTION 11: DO YOU KNOW WHAT THEY PREACH?

15 responded "No."

4 responded "Yes."

1 responded "Unsure."

One specific response was, "Their teachings are that Sun Myung Moon is the Son of God and his words are truths."

Comment: This is a high percentage of persons who are unfamiliar with the doctrine of Moon, even though many persons are familiar with the name of the cult.

QUESTION 12: HOW WORSE IS THIS RELIGION COMPARED TO OTHER CHRISTIAN CULTS?

9 people said "all Christian cults are the same."

7 people commented they "do not know."

4 people said "Moon's church is worse."

1 person left the question blank.



Comment: The worst aspect about the Unification Church is that Moon is becoming a personified deity.

QUESTION 13: IS THERE ANYTHING WE CAN LEARN FROM THEM?

10 said we can learn "nothing."

3 said they "do not know."

2 left the question unanswered.

3 persons answered we "should become committed to our church as they have become committed to their church."

Comment: Learning how to live in harmony was one response, while another suggested the Christian churches enlarge their missions to also include industries.

QUESTION 14: DO YOU THINK WE NEED TO KNOW MORE ABOUT THEM?

13 said "Yes."

7 said "No."

1 said "Unsure."

Comment: One-third of the respondents should reconsider their answer, because being knowledgeable of our awkwardness leaves us and our congregations vulnerable to Moon indoctrination. We should be made aware of Moon's misrepresentation of the Holy Scriptures and how he believes himself to be Jesus Christ, the Son of God.

QUESTION 15: DO YOU HAVE ANYTHING ELSE TO SHARE ABOUT THEM?

11 said they have "nothing to share."

4 left the question blank.

2 said "we must do something."

4 persons wrote similar answers in Korean. A summary English translation follows. "This is a purposeful group

that takes advantage of their religion making money for the individual. They may be a business cult, after that, a Christian cult. We are to abstain from hate. God will judge them. The local church is responsible for their congregation to let them know how this cult teaches wrongly, so that the people will stand on their own feet and face this threat positively."

### Results

1. The respondents are interested in Christian cults, but they are unsure of what these cults teach and profess to believe in. This is true concerning Sun Myung Moon and his church as well as other cults.

2. If classes or lectures were offered, people will attend to learn more about Christian cults. A good place to start is where the Moonies proliferate. I know this to be true as I offered these types of classes in Washington, D.C., while serving as a pastor in our nation's capitol.

3. The responses I receive from Koreans were more positive than those from Americans and Korean youths. This may be due to my level of English proficiency or their level of satisfaction with my study.

### First Interview

#### Background

I met Mrs. Kim through a mutual Korean friend. She joined my friend's church several months ago. She came to the confirmation classes every week. She was an ex-Moonie who had borne three children from her husband. They were

separated due to her husband's inability to make a living. I asked her for an interview. She agreed to cooperate and contribute to my study on the Unification Church.

Date of Interview: July 30, 1987.

Location of Interview: The mutual friend's house.

Format: I asked Mrs. Kim twenty questions about her experiences with the Unification Church. The interview was conducted in the Korean language for easier transmission. The translation is included here.

### Questions

The questions are numbered and the answers are provided in quotations. The grammar of the English has been polished where in the Korean language it is translated awkwardly and is sometimes void of its essential character. However, I did not take away nor add to the basic meaning of this young woman's statements. Clarity was my goal in correcting conjugation.

Question 1: First of all, I would like to hear about your family background and your present situation.

"Presently, I am raising three children as a single mother. My family is Buddhist. When I was a mid-teen, in the mission school, I began to search for the existence of God. I wondered whether Jesus Christ was really born in the world. After I graduated from high school, our family emigrated to the United States. Since we moved into Los Angeles, our family went to the Buddhist temple. When I entered into the Unification Church, my family was so

surprised. I asked my older sister to find the truth together with me through the Divine Principle. She refused to join me. When I joined the church, my family was beginning the transition from Buddhism to Christianity. They became very faithful Christians."

Question 2: Where is your point of contact with Mr. Sun Myung Moon and his church?

"I was involved in a Korean social club while I was attending the University of Southern California. It was my sophomore year. I was vice president of the club. Someone called me on the telephone for a meeting together. He said he would like to organize a Korean Students Association off campus. Many Korean students turned out for the meeting at a restaurant. It was around 1978. The organizer at that time might have very well been from the Unification Church. The group's advisor Rev. Park was there. He was a minister from the local church.

"This was the situation when I became involved in the Unification Church. Many Koreans seldom came to the KSA meetings after that and many more began dropping out. I wanted to know more about it so I visited the Pacific Beach center. I participated in the activities of the center for about one year and joined the church when I became a junior in college. During that same time, I left home to live at the center. There were many people living together, including some teachers."

Question 3: How long did you stay and how was your life there?

"I moved into the center and lived a communal life for approximately two years. It was a great experience, one I have never experienced before. While under the roof of communal living, I experienced God through much praying. I fasted, sold flowers, evangelized persons on the street, and visited colleges to recruit students. To work for the colleges is called CARP."

Question 4: What was your reason for getting out of this church?

"It was not voluntary. I would say it was the will of God. You see, living the communal life is the real community consisting of pure relationships between brothers and sisters. I met a black brother in the commune. I became acquainted with him as a spiritual friend. I believed someday he would be a leader of the church. I wanted to support him in whatever way he needed to increase his confidence in leading. We decided to temporarily leave the center. Then, after leaving the center, I thought I was becoming more involved in the church. Unfortunately, the center did not seek us out and we became preoccupied with physical survival. I did not anticipate that our friendship would eventually develop into a couple, but it just happened . . . being a couple with children. At this time a pastor whom I was closely related to had died. From him I had learned a lot about spirituality. He was like my spiritual director.

My husband and I felt the overwhelming suspicion that God had a special mission for us, but we had to raise the children. My husband seemed more concerned with leading a spiritual life rather than a practical, realistic life. Thus, the practical responsibilities fell upon my shoulders. He eventually gave up on his family and returned to the center. I became so desperate raising three children alone."

Question 5: How were your emotions after you were discharged?

"It was not dramatic in my case. This is also a kind of providence."

Question 6: I have been told Moonies are forced to experience a kind of brainwashing. I would like to ask you to remember this type of experience in the past.

"In my opinion, there always exists brainwashing to some degree. If we begin to immerse ourselves in our own opinion, you will be brainwashed, depending upon the individual's resistance to obedience. If you do not have your own identity, you will receive all things more easily. The environment in which Moonies live and their teaching methods are efficient. We are consciously absorbed into their world. Of course, some recruits refuse to accept their new role and leave. However, I was fascinated with how they lived in accordance with their teachings. The contents were appealing and I was eager to search for the truth. The Unification Church quenched some of my thirst.

I learned and respected unity among disparity and radical commitment through communal living. This kind of equilibrium has a drawing power for young people."

Question 7: I have been told of a deprogramming process for those who leave such churches. Have you heard of such a thing or experienced it?

"I was told about such things while I was at the Unification Church. Most of the deprogramming was done at the request of the member's family. Enforcement was involved, too. It had been said to me that psychiatrists have more ability and access to brainwash people. Deprogramming, to me, means one is asked to change one's way of thinking. It would be horrible."

Question 8: I know there is a mass Holy Matrimony regularly held at the church. Did you get married via this route by Sun Myung Moon? I understand this marriage is arranged by him and is composed of racially mixed couples. Will this kind of life be happy and lasting?

"One has to live communally for at least four years before being selected for a marriage partner within the church. One has to grow spiritually and actively participate in everything. I did not live there that long. I was younger, so I did not marry in the mass ceremony. A married couple has a different mission. Sometimes they have to separate for awhile to carry out the church's missions. As to your question on mixed couples, they overcome the differences by spiritual discipline and faith."

Question 9: According to the book The Unification Church, Korean journalists said the dead son of Moon, who died in a car accident in New York, was married to the living daughter of Colonel Bo Hi Park, now Moon's second in command. This type of marriage is referred to as a "spirit-encountered marriage." Have you heard about this story and what do you think about it?

"I do not know the details. I think it is possible to marry a dead person. The church teaches that we have two bodies: a physical one and a spiritual one. The spiritual body can communicate with higher, purer spirits, even though the spiritual body cannot live and communicate with the physical body. I was told that spiritual communication would be possible to those who lived a pure life."

Question 10: When we discuss the Unification Church in Korea, an issue keeps coming up concerning "sex with the innocent for indemnity." Do you know about this?

"There is a possibility this could have happened in the early stages of the church, particularly in Korea. It might be a rumor caused by so many people living under one roof. In my experience in Los Angeles, to live men and women together did not cause any problem. I was told there was no evidence."

Question 11: I think there are differences between Korean churches and American churches. Korean churches are supposed to be more aggressive and defensive; whereas, American churches are supposed to be more philosophical and



ideological in terms of life. How do you perceive these differences?

"I do not know much about the life of the Unification Church in Korea. I happen to know about this church from a book. I have had occasions to hear about Korean churches from a loyal member, Rev. Park. He had a great mind of justice [righteousness] and he was outraged over the Unification Church's misdemeanors. He was eventually converted after he was told the truth about this religion. He wrote a book and I learned about Korean churches from it."

Question 12: Do you know what the Unification Church's major emphasis is on?

"Let me see. . . . It is the Principle, particularly, in any case."

Question 13: I would like to know if the Moonies read the Divine Principle instead of the Holy Bible.

"They do not believe the Divine Principle is superior to the Bible. They read the Bible as a canon. They read the Bible and then interpret it revolutionarily. They read the Bible as a standard for the Divine Principle." [See Chapter 6 for further clarification.]

Question 14: Can you tell me how the Unification Church teaches about existing churches? Let's talk about things they see in other churches.

"They realize they have been targeted by other churches, but they are confident in their church. They believe Rev. Moon's church is the true church. They believe

that all religions are becoming one true religion. I can say I experienced God at this church. I cannot ignore this experience."

Question 15: I am concerned about how they teach Jesus Christ. Can you recollect what they say concerning Him?

"He was sent by God. He came to the world with a special mission different from the other prophets. Although he fulfilled the spiritual mission, he failed to fulfill the physical mission. Why was he forced to be crucified on the cross? He did not have leadership on earth. These are the points they teach. He left his mission unfinished, that is why the second coming of Christ is essential."

Question 16: Do you remember how they explained the relationship between Jesus Christ and Sun Myung Moon? This question relates to the above.

"Rev. Moon is called the True Parent. They pray in the True Parent's name. Maybe he was a Second Advent. Although he had a potential, it is quite doubtful that God is with him."

Question 17: You are an ex-Moonie now. Is there anything we can learn from these people?

"I would say the communal life because they follow and practice what they learn and are asked to do. They transcend selfishness. Their loyalty to Rev. Moon and their commitment to the church are so ardent. It depends on the individual on how one becomes a Moonie. There are quite a number of Moonies who join because they have no place to

live, no home, and nowhere to find love. I became a Moonie for different reasons. I had a strong desire to pursue truth while attending college."

Question 18: There are Christian cults: Mormon, Jehovah's Witnesses, Moonie, etc. They are all eager to spread their gospel. In some ways they are very successful. How do you see this church in comparison to them?

"I see there are some differences in the areas of emphasis among Christian denominations. Basically, we should follow the teachings of Jesus Christ. I see traditional Christians as not bold enough to stand on some issues and teachings. It seems to me they have a kind of blind faith. The mainline churches ask people to believe first, then follow him. The atheists and intellectuals ask to know the truth first. The Unification Church tries to give them all the answers, so young intellectuals tend to join in."

Question 19: This church has grown in the past 30 years, particularly during the seventies. How do you perceive the future of this church?

"Yes, you are correct about the seventies. You know that Mr. Moon was put in jail for income tax evasion. This might bring more fruits within the church in the form of spiritual awakenings, but I think he went to jail because he failed to repent of something. Mr. Moon is getting old. The issue facing the church at this time is who will succeed Moon when he dies. The growth of his church, I think, is quite limited."

Question 20: I am a Presbyterian pastor. Do you have, finally, anything to tell me about Mr. Sun Myung Moon and his church?

"Personally, I cannot avoid the experiences I had there, especially the encounter with God. It is very meaningful to me. Socially, the Unification Church helps the young and the homeless by providing them with a place to live and teaching them a right way of life. Nationally, the Unification Church brings attention to Korea all over the world. I am from Korea. The future of the church is shaky. Worldwide, it brings good programs, such as feeding hungry African countries."

#### Results

Mrs. Kim is still very young and must concentrate on raising three children in a divorced state. The Black Moonie husband is still wandering around the center. Although Mrs. Kim has joined a friend's church, she maintains in many ways her faith based upon her experiences and understanding of the Unification Church. I feel she has a tremendous nostalgia for the trappings of this religion and may regret privately her decision to leave. If someone criticizes Sun Myung Moon and his church, she may defend him and Unificationism. My understanding is that she joined this church because she had a desire to find the meaning of life. Her pursuit could not be satisfied in the family nor church.

## Second Interview

### Background

I was introduced to Mrs. Lee through a mutual friend. Mrs. Lee is not her real name. She is an American woman who married a Korean man while stationed in South Korea 15 years ago. They have three children and the marriage is intact. Mrs. Lee was formerly employed by a large Boston newspaper as an investigative reporter. She currently resides with her family in the Washington metropolitan area and is a free-lance writer working on a Ph.D. in world history. Her articles and columns have been published in newspapers, magazines, and trade journals in both the Korean and English languages. She requested her identity be kept confidential because she has contacts within the Moon hierarchy. She describes herself as a "warrior Christian" with battle scars. Judging from the works she has done for the Korean communities and her dedication to helping people for the sake of genuine love of all people, it is my opinion she is not a member, nor ever has been a member of the Unification Church. She revealed she is from an English, Protestant-Irish Catholic childhood environment.

Date of Interview: September 9, 1987.

Location of Interview: Studio of Channel 56 in Falls Church, Virginia.

Format: I asked Mrs. Lee ten questions about her knowledge of cultic churches who, according to her, "flourish where passive churches do nothing." The interview was

conducted in the English language, even though Mrs. Lee speaks the Korean language.

Questions:

Question 1: First of all, I would like to know more about your family background and your present situation.

"I was born into a Roman Catholic family. My paternal lineage has been traced back to England to 1306 A.D. My family is considered one of the elite in American history, but I see it as a burden I must shed. My husband's family is yangban [elite] Confucist-Buddhists. They are very materialistic as compared to the way I was brought up. There is a spiritual conflict between them and me. I refuse to conform to the "money of god" principle. My husband leans towards their view of life. At this time, I am working closely with many people who have one thing on their minds--making money. I hope by my presence and good works and faith that God will give me strength to go the distance, that I can witness for Christ, as I have done in the past. My articles give me another medium by which to help people."

Question 2: Where is your point of contact with Sun Myung Moon and his church?

"As you know, I am a published writer in both Korean and English. It does not take long for word to get around in the Korean community. Several of my columns were printed by Moon's Korean daily called the Sae Gye Times. Many people in the church I attend said it was bad to have my column in this newspaper, but I did not think so, because

God will judge Moon. There are many Korean people who are unable to defend themselves in American society and they did rely on my articles. My objective is to help people, not to judge anyone. Being the mover and shaker that I am, I was invited to many social gatherings in the political arena in Washington. I met the ex-president of South Korea, Chun Doo Wahn, and many other official dignitaries through contact with Koreans, including secretaries of State and Defense. Many of the Korean people I associate with are closely affiliated with Moon. They have offered me some very juicy positions in many of their businesses, but I feel I must refrain from these temptations in order to do what I am doing. They make me feel as if some people are better than others--the same way the traditional churches talk about them."

Question 3: What are the Moonies like?

"There are different levels on which Moonies reside. In the Washington Times building, black people do manual work and supervise each other. Workers are brought in from the outside, but supervisors are educated at the Tarrytown facility on how to work long hours without rest. For this they are given shelter and other benefits. It is not clear whether they receive a salary. The supervisors I have known are very naive and want to please their bosses. Outsiders are quick to point out to supervisors that the world is not as evil as they have been taught to believe. When a supervisor became more, let's say, enthusiastic, she was taken

back to Tarrytown. She was next seen with a severe cut on her leg which she herself bandaged and refused to seek professional help, even at the insistence of the outsiders.

"White people are given positions that demand intellectual superiority. They are obedient to Japanese and Korean superiors, displaying the same naive humility in the presence of superiors.

"Orientals are at the top of the chain of command. They are very well off financially. I mean every one of them has a solid position in the community and carries the American Express Gold card. They like to collect pictures of everyone. This is an odd thing. I suspect Moon has a huge photo album that needs to be filled. The environment in which they work is tense. Koreans and Japanese people are considered the elite, spiritual leaders of all business enterprises. White people are used because they have intellectual power, and black people are the workers, pushing computer keys and brooms. Long hours are expected of everyone, even persons who are hired from the outside are encouraged to work under stringent guidelines. In my experience, I deal with members of the spiritual level--the Koreans and Japanese--who are very suspicious of persons like me who do not break down to their prodding and attend the Unification Church. One Moonie (Korean man) who I helped secure advertising for told me the Unification Church has more white members than Korean members. This surprised me. I could secure a lucrative position at the Washington



Times if I were to join their church, but I fear my Christian spirit would revolt from their false teachings and my mortal body would wind up in the Potomac river."

Question 4: What is your opinion of the Unification Church and Christian cults similar to it?

"I think we, as traditional Christians, were warned about it sufficiently in the Bible and by Sir Thomas Moore in the sixteenth century. The Protestant Reformation opened the door to a "whim of heretics" with Martin Luther's teaching that all men have the God-given right to interpret the Scriptures. What is happening now, concerning the proliferation of cults, is to be expected when such was practically endorsed by the early protesters. The fact that they [cults] exist and continue to flourish is evidence of the apathy in the Protestant and Catholic churches. Satan can only do his dirty work if good men do nothing. I personally feel it is a sin to delude mankind with false doctrines, but I also feel it is a sin for those who can prevent it, or curb it, to ignore the problem and act as if by rocking the boat they will lose contributions. Here we go again--money seems to be the god of many traditional churches, too."

Question 5: What experiences have you had with Korean churches?

"I have attended many Korean-Protestant churches in the Southwest, New England, and mid-Atlantic regions of the U.S., and also studied many exotic religions in order to

obtain my master's degree in psychology. I attend Protestant churches because they are like social clubs, where a person's profession measures the value of that person to the group. My husband's spirit is lazy when it comes to intensely worshipping God as the Catholics do, so I attend my church first and then a Protestant church of his choice. The Korean churches are not democratic. The pastor and the treasurer call all the shots, while the congregations follow blindly, oblivious to all the good works that could be done to help people. I have sung in the Korean choir and have taught Bible school to Korean youngsters. Korean people are not aggressive when it comes to helping each other. They want to please themselves too much and ignore that they live in America. The suicide and runaway problems that exist among Korean youths are mind-boggling, especially when you have to fight the censored Korean newspapers for space to write things to make Koreans realize this. Korean pastors, by and large, come to America to educate their children free. As we both know, after the sixth-grade level in Korea, schooling costs money. Drugs and alcohol are major temptations in the Korean community and crime afflicts many Korean businesses. The churches must take a stand. If that means they will lose a few contributors, so be it. That's the way I see it."

Question 6: Do you believe racially-mixed marriages are an ideal form of union?

"To be candidly honest with you--no, they are not. Korean women married to American men say they are smart, because Korean men are very arrogant and stubborn. Actually, it depends on the combination, but in essence Korean culture is very materialistic because of many years of poverty and oppression under the Japanese. Korean culture does not recognize the panacea known as 'universal love.' They view this as disloyalty to Korean nationalism. It does not really matter what race a person is; however, the standard by which a marriage should be based is spiritual compatibility and level of commitment to the relationship. These virtues transcend skin color. I believe one of the ways to combat racism is to blend the children, but it is the children who suffer in the end. Korean people have a tendency towards racial elitism. I do not like this because many of them received their visas through a relative that married a black or white American. For the sake of principle, if Koreans think mixing the blood is so evil, why do they grab the visa from this relative, then ignore that relative and the children thereof? If we consider ourselves to be the good guys and everybody else the bad guys, we must first take a look at ourselves before we begin pointing a finger at others. This is why it disturbs me when Korean people label each other.

"Have you ever read any of Zig Ziglar's books? No? They print them in Korean, too. Well, Zig says 'When you point your finger at someone else, three fingers are

pointing back at you.' Try it! Point your finger at me and see those three fingers folded back and held down by your thumb? They are pointing at the person who is pointing--right? But to get back to your question concerning mixed marriages, I do not recommend it to anyone because it is a strenuous exercise on the road of commitment. Most people with lower educational levels haven't got the resources from which to draw on to justify why working a marriage out is better than ending it in divorce. A successful marriage takes a heap amount of patience and ten gallons of swallowed pride."

Question 7: What should be the first thing a Korean pastor should teach his flock?

"To love one another. To love the enemy. To love someone who cannot possibly repay in you any way. To love without reservation. To love secretly without expecting any reward or recognition within the Korean community or congregation. I think this is a very difficult thing to do. Perhaps that is why Jesus said it was the greatest commandment in the Book of Matthew. It is the hardest commandment to practice for more than a typical day in America."

Question 8: What can churches do to combat cults?

"I attended a lovely Protestant church in Leominster, Massachusetts, last year. Fort Devens was about 17 miles south of this city. Every Sunday, the American men and Korean women traveled the distance through the hilly lanes to attend church there. Koreans worshipped in Korean

alongside of their American spouses who wore headphones. Behind the curtains an American man translated the Korean minister's sermon, which was then transmitted and received by the persons wearing the headphones, so the entire family could worship together. Most of the Americans spoke Korean and some sang in the choir. Things were approached very democratically. Everyone was encouraged to speak and votes were taken after discussions. The summer programs spiritually nourished over 100 mixed children every year. I miss this church and the way they did things. It addressed a very real problem with churches today--something the cultic churches are latching onto. The worship of God is a family affair. As long as churches, whether they be English or Korean-speaking, separate married couples, the Moonies and Jim Joneses of the world will make them feel wanted and cults will survive. The church in Leominster, however, was successful, I believe, because of the Americans' involvement with it. Many of the soldiers were Catholic and knew the meaning of persecution, so it seems natural that in this setting they responded quickly in tolerating and easing the alienation felt by mixed couples."

Question 9: So you are saying, in essence, the growth in cults is the pastor's fault?

"Yes, because he is the leader. He is the one who should put aside the urge to be authoritarian and let the members of the church become actively involved. Favoritism is not a Godly practice."

Question 10: Is there anything else you would like to say that may benefit this study on the Unification Church?

"I wonder if you will edit what I have said here today. I have talked with many Moonies about why they chose the Unification Church over their childhood religious backgrounds. The vast majority of their members are not converted atheists, but persons who have been neglected in home churches who lost the Spirit of God. In their search for the truth, they were duped by cultists. They are not bad, yet lost. The bad boys and girls are lazy ministers and money-grabbing deaconesses who do not rescue the lost--nor miss them when they become lost. Cult activity is a consequence, not a cause.

"I am a warrior Christian. That means I tread into the devil's den and seek converts for Christ. The Holy Spirit protects me. Immorality, cults and all these anti-Christian activities flourish when and where passive churches do nothing. Historically speaking, though, it is my belief that the Reformation did more harm to the world than the indulgence selling of the Papacy.

"Part of the blame in America lies in the Protestant-controlled public school system, which removes the truth from the history books and does not reveal to young people the Protestant motives behind free education, the abolition of slavery, the Boston Tea Party and subsequent revolution, the abortion crisis, and the welfare state, just to name a few. Looking at the cult penetration in society today, why

should it be any different? It was the Protestant-controlled early American government that dearly desired to stamp out Catholicism; it was they who called clerics anarchists and burned down orphanages to prevent homeless children from having a Catholic education.

"The forerunner of the Ku Klux Klan was the Holy Order of the Star-Spangled Banner, a white Anglo-Saxon Protestant group preaching nativist hatred. In a country such as ours, it is the perfect setting for cults to proliferate; it is perfect because Protestant preoccupation has long been against anything Catholic, and this has evolved into amoral secularism. It is time for hypocrisy to end and for traditional churches to agree that the enemy is Satan, not Catholics, Jews, or members of non-white minority groups. I suppose, if you don't edit this interview, that college will dismiss you because of the things I have said. I do not say this to get you expelled, but to inform you of the consequences of neglect to right wrongs that continue to strangle and estrange souls desperately seeking the loving Gospel of Jesus Christ.

"I make no apology. A whole generation of youngsters are growing into maturity right now. How many, do you think, have a personal relationship with Jesus Christ? How many do you, in your heart of hearts, believe will become victims of alcoholism, suicide, drug experimentation, divorce, the exploitation of abortion, a teenage pregnancy, AIDS, dropping out of school, being shot at while attending

school, or running away from home? Does it matter to you, so long as those in trouble are not members of the Korean congregation you lead? Do you know which members are in trouble? How do you know? I do not want to sound gloomy, but it is my opinion that too many ministers are so secure in their livelihood and so intimidated by the pressures of liberal public opinion that, when they go to their Maker, they're going to be surprised when He queries them on how well they practices being thy brother's keeper. I'm not down on you. I am justified by faith to inform you for the sake of my soul as well as all you will have contact with in your profession. Peace be with you."

### Results

Mrs. Lee presented some very strong historical arguments and I admit she penetrated my veneer. I did not edit her answers. She spoke as if she wanted many to hear. I suppose this is to be expected from someone whose columns have been read by millions.

### Conclusion

During the seventies, Frederick Sontag wrote a readable book on Moon and his Unification Church movement. Although claiming he was independent of Unification philosophy, I felt Sontag favored Unificationism, as he pointed out more pluses than minuses. For example, his answer to the question, "Is Rev. Moon the messiah come again, the Lord of the Second Advent?" is that

I am quite content to wait out time to see if  
Moon does enlarge his role as some predict. . . .



If Moon is "of God" he cannot be stopped. If he is not, the movement will fade away. Time and God will tell.<sup>1</sup>

Observing this cult has proven to me that Moon is not easily fading away. This may be due to his endorsement of conservative political issues, his vast communications network, and his involvement in White House policy-making in regards to Korea. I feel, based on their strong organizations, Moonies will last for awhile longer, even though they are not a true Christian church with inerrant Christology.

We must recall what the Holy Scriptures say, "Who is the liar but he who denies that Jesus is the Christ? This is Anti-Christ, he who denies the Father and the Son" (1 John 2:22).

David Bromley asserts that one of the mistakes mainstream churches make in their evaluation of cults is the labeling of them as "new" religions. Bromley suggests we crack the history books and notice that all strange doctrines, including Catholicism and the Billy Graham Movement, have been accused of committing five common sins.

They are, as Bromley and Shupe say.

deception and coercion used to recruit and hold members, illegitimacy of beliefs, political subversion, financial exploitation and sexual perversion. In this dark light, there stands accused the Pope, Billy Graham and many others who were strange at one time or another in history.<sup>2</sup>

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<sup>1</sup> Frederick Sontag, Sun Myung Moon and the Unification Church (Nashville: Abingdon, 1977), 206.

<sup>2</sup> Bromley and Shupe, 12.

Although relying on the Scriptures remains our chief rule of thumb, we must also know the nature of Moon to combat his deception. It is also valuable to refrain from falling into an historical trap that could render us incredible to the rational populous to whom we seek to teach the Gospel.

I am growing more in the direction of the opinion Max Weber on early Calvinism in evaluating Unificationism. The Moonies believe they are doing good works by allowing their faith to permeate all phases of living. Weber says:

For only by a fundamental change in the whole meaning of life at every moment and in every action could the effects of grace transforming a man from the status naturae to the status gratis be proved. . . . The god of Calvin and his followers believed doing good work was a life-long challenge combined into a unified system.<sup>3</sup>

The Puritans came to America with the same boldness as the Moonies. Both believed they are His chosen ones through the success of their labors. This boldness was later termed the Protestant Work Ethic and built the empire of western technology.<sup>4</sup>

Calvinism and Confucism is combined in Unification theology. Perhaps we should view this movement in sociological terms. Moon's doctrine is the fruit of centuries of missionaries sowing efforts in Korea, creating what

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<sup>3</sup> Max Weber, The Protestant Ethic and the Spirit of Capitalism, trans. Talcott Parsons (New York: Scribner, 1958), 118.

<sup>4</sup> Ibid., 133.

Associate Professor Henry O. Thompson calls a "unique synthesis."<sup>5</sup>

Still, there is a bitter taste in my mouth when I see Moon mumble on a stage before his followers, speaking in the North Korean dialect. Moon raises the hairs of my neck and I feel as if something sinister is before me. It reminds me of the New Age Movement, of which Moon has become a part. David Hunt tells us in his book what this is about.

The new world religion of Antichrist will be thought of as scientific. This new religious science will promise to lead humanity into the experience of its own divinity, that each of us is "God." The basic lie of the serpent in the Garden of Eden will seem to be validated by the godlike psychic powers Antichrist will manifest and the whole world will pursue. It will be a religion of self-love and self-worship, centered in man himself and orientated to man's personal success rather than the glory of the true God. It is already clear that we are heading rapidly in this very direction. The evidence is there for all to see in the New Age Movement, which is a blend of science and Eastern religions.<sup>6</sup>

I agree with Hal Lindsay's condemnation of the New Age teachings which declares Confucius' thought as a rendition of existentialism.

The New Age teaching that says we are all gods has been subtly redefined in "Christian" terms by some in the Church. This teaching reasons that since we were all reborn into God's image, we are therefore little gods capable of "speaking our wills into existence." The obvious

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<sup>5</sup> Unificationism: Family and Society ([New York]: USA-UWC, 1984), videocassette.

<sup>6</sup> Dave Hunt and T. A. McMahon, The Seduction of Christianity (Eugene, OR: Harvest House, 1985), 52.

error here is that we are declared to be "children of God," never "gods" except in one passage--John 10:34--in which Jesus was subtly bringing a scathing condemnation upon the Jews for not understanding their own Scriptures concerning the Messiah. This teaching makes our wills more important than God's will, and leads to very serious heresy.<sup>7</sup>

It seems that the strength of the enemies of Christ are their persistence in history. In Robert S. Ellwood's opinion, which I believe is valid, contacting the spirit world was introduced in America during the eighteenth century. Abraham Lincoln and other notables were fascinated with spiritualism. Like Moon, the spiritualists believed original sin was Eve's seduction of Adam after being seduced by the serpent. Theosophy arrived in the nineteenth century, writes Ellwood, and "is a mixture of Indian, Chinese, Japanese and Greek spiritualism." Channelling, which is a common practice of New Agers, is "mesmerism and magic combined to engage disembodied souls in the physical world," wrote Ellwood. He continues to reveal that Zen Buddhism entered middle-class America following World War II, but none of these religions could hold a candle to the great Tower of Babel known as secularism.

Secularization unequivocally does not mean a decline in religious issues or in desire for religious expression. That has obviously not been the upshot in the twentieth century. Rather, what it has meant is that religion is increasingly divorced from major structures of

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<sup>7</sup> Hal Lindsey, Combat Faith (New York: Bantam, 1986), 174.

society . . . first (as early as the Middle Ages) from economics, then from the state, then from education, and finally from religious institutions that parallel major structures of society in their organization and symbolic social roles. That divorce liberates religion to exist principally, possibly even unprecedentedly, within subjectivity and in small groups.<sup>8</sup>

Steve Hassan, a deprogrammer and therapist, has recently released his book which deals exclusively with mind control.<sup>9</sup> Hassan points out the deception used by cult recruiters during the "love bombing" stage. "Their goal is to trick people," says Hassan, throughout the book and this, in my opinion, is not Christianity. The author goes on to point out what kind of people are most vulnerable, which is discussed in the next chapter.

Another disturbing point about the Moonies is their concentration on material wealth--the notion that they can create the Kingdom of God on earth with money and real estate holdings. Their minds seem focused on earthly things instead of perfecting their citizenship in heaven as written in Phil. 3:18-21.

Sociologist John Loftland argues that Moon already has power and wealth, and does not need to work, and that his aims go beyond these. I am under the impression that Moon fits the description of what deprogrammers and parents of

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<sup>8</sup> Ellwood, 171.

<sup>9</sup> Steve Hassan, Combatting Cult Mind Control (Rochester, VT: Inner Traditions Intl., 1988).

missing children call the "central charismatic figure syndrome." This is an individual who thrives on controlling other people by creating an atmosphere of paranoia, domination and authority with a great deal of emphasis on the "us-them" aspect of totalitarianism. Moon has an insatiable hunger for power.

## CHAPTER 6

### Overcoming Cults

#### Who Joins Cults?

I conclude my conviction against Unificationism with what traditional churches must do to overcome cultic menaces. Before I suggest ways to combat cults, I will investigate who is most vulnerable to cultic entrapment. Studies show that young, middle-class, white teenagers and the pre-adult children of first and second-generation immigrants are the most likely targets of cult recruiters.<sup>1</sup>

Research conducted with Ford Foundation grant money in Asian communities demonstrated Asian teens, including Koreans, are alienated from their heritage because their parents adhere to the old customs of the motherland and refuse to incorporate western mores into the family. This leaves the child, who is most often enrolled in the western public school system, to seek acceptance in gangs and communes.<sup>2</sup>

Now that we know who is most vulnerable, let us examine how this comes about. A study conducted by the Catholic Church reveals "that personal and family religious practice

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<sup>1</sup> Appel, 63.

<sup>2</sup> Dan Landis and Richard W. Brislin, eds., Handbook of Intercultural Training: Issues in Training Methodology, vol. 2 (Elmsford, NY: Peragon, 1983), 164.

is connected with one's level of involvement in parish life."<sup>3</sup>

Although we are Protestant, the "Parish Evaluation Project" looks at the same reasons why members fall away from the religious tradition of the Church.

Marc Galanter and investigator-deprogrammer Galen Kelley conducted a study involving 273 male and female members of the Unification Church.<sup>4</sup> The results of their study are listed below for a better understanding of who cult leaders are targeting.

**Table 1**

**Age of Persons Who Join Cults**

 Males       Females

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Members were between the ages of 18 and 23 years old at the time of joining:




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Members were between the ages of 21 and 25 years old at the time of joining:




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<sup>3</sup> Thomas Sweetser, Successful Parishes (Minneapolis: Winston, 1983), 248.

<sup>4</sup> Marc Galanter and Galen Kelley, "The Moonies: A Psychological Study of Conversion and Membership in a Contemporary Religious Sect," American Journal of Psychiatry (Feb. 1979): 165-170.



As we can see from Table 1, the vast majority of adolescents are at the verge of adulthood, at the very threshold of making decisions without parental guidance or prevention. At this junction point of one's life, young people are most likely to be persuaded by cults because they are ready to prove to their parents how capable they are, how independent, how willing to take risks.

Table 2 of this study demonstrates what the racial and income class cultists are aiming for. Targeting white adults is purposeful, says Galanter, because many have allowances, trust funds, and inheritances that can be "donated" to the cult.

**Table 2**


**Race Classification of Persons**  
**Who Join Cults**


**Race of Members:**


98 percent white

2 percent black and other minorities

**Family's annual income prior to joining:**

 32% less than \$20,000, but more  
than \$10,000

 38% between \$21,000 to \$35,000

 30% over \$35,000

Targeting children whose parents make between \$21,000 and \$35,000 per year may be indicative of a two-income home,

which means the child may have grown up as a latchkey child and find the communal life appealing because it fills the parental void left by a working mother.


Table 3 indicates that the majority of young adults are joining cults while in college. Again, this would seem to endorse the theory that children of this age are striving to prove their independence by rebelling against the parental desire for them to continue in college. It may also indicate that cultists, like Moon especially, prefer drafting adults with minds that can be put to good use at a later date.


**Table 3**

**Level of Education Prior to  
Joining a Cult**


**Level of education prior to joining a cult:**

 58% some college

 20% graduated college


 2% graduate work

 16% completed high school

 4% high school dropouts

**Intelligence level:**

 72% average

 24% above average

 4% "extraordinary"

**Table 4**  
**Religious Background Before**  
**Joining a Cult**

Religious background before joining:

████████████████████ 40% Protestant

████████████████████ 30% Catholic

████████████████████ 30% Jewish

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Table 4 is of particular interest to me. In reading Successful Parishes, as stated above, I think it is extremely important that we see the motivation of Catholics to involve young people in religious activities has good results--at least ten percent better than the Protestant churches.

Typical of the young adult years are personal crises, which is a definite reason for joining a cult, as Table 5 indicates. The availability of drugs, alcohol, sex and weapons of destruction such as guns and automobiles can lead teens to attempt destructive ways of coping with problems that grip their hearts and minds. Sometimes the parents are too busy to come to the aid of their child. Sometimes the parents are not interested or do not know how best to help their child. Sometimes the child never lets the parent know of the desperation and loneliness he or she is feeling. And so, in order to cope as best they can, a child can join a cult whose leader promises discipline--forcing the child

to be "a better person." Less than fifteen years ago, if a male adult was in trouble with the police, he was given a choice: jail or the army. Now that the draft is no longer an option to the courts, young adults feel they must get "lost" somewhere to get "straightened out." Cults claim they can provide confused, frustrated adults with an alternative to physically destructive behavior.

### Table 5

Members with Drug-Related Personal Crises  
Prior to Membership in a Cult

**Members asked about drug-related personal crises prior to membership:**

75 said yes

34% said they sought help

6% said they had been hospitalized for detoxification purposes

**Classification of problems prior to cult membership:**

30% used hard drugs

60% occasional use

68% in trouble with the police

20% classified antisocial by authorities

12% problems at home

At the conclusion of this study, Galanter, et al, point out that the incidence of drug abuse and mental problems

decreased or ceased altogether. However, as pointed out by the investigators, it is important to note that Moon may have sent cult members to participate who would make their membership in the cult look as if it was for the good of society.

As mentioned in the previous chapter, Steve Hassan's recently released book, Combatting Cult Mind Control, states that cult busters focus their attention on the evidence of mind control which exists on many levels of society, including within the U.S. Government's intelligence community.<sup>5</sup> According to Hassan, cult recruiters use deception and seduction to trick others into tricking themselves. Hassan explicitly pointed out how this is accomplished.

They have a technique called thought stopping in which they use to get rid of negative thoughts. After leaving family and friends, recruiters teach them [new members] how to stop thoughts which are negative. "Crush Satan, Crush Satan," is said over and over again to stop desires for returning home. Isolation is crucial.

Vulnerable people are those in a transitional stage. One does not have to be young, so long as there is a decision looming. One may have moved from a new area, or is going through a divorce, or perhaps a death of a loved one has just occurred. All these types of changes are used by sophisticated recruiters to trick people into joining a cult.

It also may be of value to examine a Korean custom known as "Won San Po Kyo" which in the strictest sense of

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<sup>5</sup> Cult Awareness Network Hotline, Chicago, IL.

the word means disciplinary action. It is used to train soldiers in the Republic of Korea's military. All new recruits are subjected to physical and mental torture, such as beatings and deprivation of food, sleep, clothing, and adequate shelter. Intimidation and extortion are taught to trainees as a method of achieving success in all facets of life. Veterans of the ROK military forces develop rage, a rage so severe that it has earned a reputation around the world. In order to get around torture or punishment, a soldier quickly adapts to the great art of bribing superiors and treating inferiors, by rank, as virtual slaves. It is my opinion that Moon uses the same techniques of Won San Po Kyo to turn his disciples into fervent little badgers ready to challenge true Christian doctrine. The practice of Won San Po Kyo was inherited from the Japanese occupational forces.

Another excellent source of study is the clues of a passive church. Lyle E. Schaller is an authority on diagnosing and treating passive churches. He has developed a "Checklist for Self-Appraisal."<sup>6</sup> He also travels the country lecturing pastors on how to revitalize dead churches.

Young people join cults, in my opinion, because they are searching for continuity. They want to feel as if they

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<sup>6</sup> Lyle Schaller, Activating the Passive Church (Nashville: Abingdon, 1981), 66-70.

are a part of things which make life purposeful. When pastors and parents fail to address a young person's search for belonging (truth), we have given them an endorsement to seek guidance from other sources--which turns out to be peer groups. Too often these groups, spawned from the same cesspool as ignorance which draws people toward them, leads our young people to experimentation with drugs, alcohol, cults, premarital sex, abortion, crime, and a host of other detrimental areas of escape. I say it is an escape because searching for the truth is a life-long difficult process as it was for "Christian," a.k.a. "Mr. Graceless," in John Bunyan's The Pilgrim's Progress. Solving this malignant social problem will be a chore, a hard task, but one, as pastors, that we must endure.

My experiences as a pastor of a Korean congregation put me into the very center of conflict, for the Korean culture needs much improvement and it is difficult to encourage Korean people to let go of ineffective solutions and native customs. I think, though, we must move forward and expand fellowship with our young people by learning from successful American churches.

Young adults are bubbling with enthusiasm, imagination and altruistic ideals that must be put to good use by an alert pastor. The church must give young people a platform from which they can release their energies (i.e., support groups, drama clubs, hotlines, choir). Such activities burn up the physical energy in young adults and direct this

energy into caring, hospitable and charitable pursuits which build a child's character. Friendship between various generations will strengthen and fellowship will become more homogenous. The pastor must be sincere in his associations with young people, for they are very perceptive when it comes to detecting insincerity.

Adults must set an example for youngsters by not coveting the pleasures of life which too often are obtained by denying happiness of God's Holy Word. Rather, we must show our children happiness is had by allowing the Will of God to take over our lives. For this, we must look deep into ourselves and make a commitment to overcome, in Christ's Name, the anti-Christian theology and its many disguises ravaging the souls and minds of our children--our children, the potential soldiers of Christ, who are falling victim to a life without knowing Him. We must continually pray for the lost children of God and witness personally, and sometimes vigorously, to take from the agents of Satan what was created by God the Father for His pleasure.

Saint Augustine wrote in his most renowned book The City of God that "the source of man's happiness lies only in God."<sup>7</sup> I might add that this means the consumption and accumulation of material things does not have anything to do with happiness. As Korean pastors, we should place some

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<sup>7</sup> Saint Augustine, The City of God, trans. Marcus Dods (New York: Modern Library, 1950), 445. Also, see 1 Cor. 2:11-14.



emphasis on the importance of building good character. Too often we place too much emphasis on appearing competent and in obtaining excellent grades in school. This leaves our children with the impression that what they believe in is of no importance to us, nor to the rest of the world. For this reason, many Korean students are committing suicide.<sup>8</sup>

Although this is occurring on the peninsula, I am sure it is occurring here. According to Connie Kang, students who leave notes behind say they are "sorry for disgracing their families."

We must continue to conduct Bible studies and relate such to contemporary life, ringing the Scriptures true to those thirsty for the Word of God, and also to instruct our children in enlightening ways.

The majority of Korean Christian churches are passive in America. This is a very sad truth. Ministers are often afraid of rocking the boat out of fear of losing members/contributions. The democratic process is hindered in such churches because pastors are fearful they will lose their exclusive right to decide on all facets of the church and the power that be will shift to parties the pastor is in cahoots with. Some of the functions that do exist in Korean churches are the main worship service, a choir, and sometimes a Sunday school for small children which is more like

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<sup>8</sup> Connie Kang, "Korean Students Committing Suicide in Record Numbers," Hankook Ilbo [Korea Times, Seoul], 1 July 1988, 11.

a baby-sitting tank than religious celebration or instruction. After the service, members gather in another part of the church and eat. Their children are not allowed to dine with their parents. In the worship service, most pastors pray for the well-being of their homeland and completely ignore the country of America where members reside and work.

I direct your attention to Jesus' words, "I am among you to serve" (Luke 22:27). Jesus was washing the feet of his apostles. "Diakonia" is the Greek word meaning to serve, and in its purest state means alertness.<sup>9</sup> As pastors we must then learn to serve our followers as Jesus commands. We must volunteer to serve and our people will learn the spirit of volunteerism by example, instead of sitting on our so-called thrones dictating to the lost and ever-worrying about how they should be. As Jesus, we must teach by demonstration instead of, like the Saducees and Phairasees, by intimidation.

Frances A. Schaeffer wrote in the Christian Manifesto that "true spirituality covers all reality."<sup>10</sup> As a pastor of a Korean church, it is my duty to teach my people to shun the custom of "do something for something in return only," because the rewards from Our Lord transcend any necessity for immediate gratification.

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<sup>9</sup> John Stott, One People, 2nd ed. (Westchester, IL: Crossway, 1982), 49-86.

<sup>10</sup> Francis A. Schaeffer, A Christian Manifesto, rev. ed. (Westchester, IL: Crossway, 1982).

### Practical Techniques

I advise pastors willing to cultivate young minds in the fight against cults to contact the Cult Awareness Network at 2421 West Pratt Boulevard, Suite 1173, Chicago, Illinois 60645, or call (312) 267-7777 or (212) 777-7137 for helpful information.

Practical techniques and methods of achieving rapport with our children are listed below and were secured by talking with pastors of successful churches throughout America and by reading case studies. It is my conviction that a highly developed belief system needs to be in place prior to the crisis of young adulthood. Campbell Scott and Phyllis Silverman point this out in their study of how individuals cope with the death of a spouse.<sup>11</sup> As I list these techniques, of utmost importance is keeping one's mind on the absolutes which are significant in centering the personal self on God. I believe every level of secular society focuses itself more and more on the triumphs (competence) of mankind, and the relativity thereof, than on the absolute righteousness of leading a life filled with the Holy Spirit.

1. Teach the youth of a church how to witness for Christ at an early age. When children are young, they are less overwhelmed by the scoffers and rudeness. Praise the small children with treats and also for trying even if they are unsuccessful.

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<sup>11</sup> Campbell Scott and Phyllis Silverman, Widower (New York: Prentice Hall, 1987).

2. Secure filmstrips and video tapes that appeal to children and adults which teach religious doctrine in a contemporary setting, and affirm the rewards of dedicating one's life to Christ.

3. Purchase tracts which are colorful and attractive, such as those published by the "Faith, Prayer and Tract League" in Grand Rapids, Michigan. Take the children for an outing and let them distribute the tracts to persons in a shopping mall, if allowed, or on the beach. Also, let them place the tracts anonymously in such places as phone booths and inside library books. Reward them for thinking of new ways of getting the Word of God out to the people. I believe this exercise will teach children the value of Christ's words in the Gospel concerning doing things in secret to reap a reward from God openly.

4. Make Sunday school a fun experience. Use less money to throw parties for the adults and use more money to purchase materials that enhance the children's acceptance process about Christ. Refrain from centering emphasis on external appearances and favoritism. Treat all children the same and help them to explore their feelings whether they be fear, doubt, hope, faith, love, anger or awe. The objective is to provide the growing child with a haven to flee to in case, at any time while the child is a member of the church, or even after leaving the church, he or she will feel comfortable in seeking help in troubled times.

5. Conduct a survey among the children to help determine what they are interested in and to reveal what areas of study needs strengthening or fears and doubts need exploring.

6. Create a children's choir or a teen drama club where real plays/musicals are engineered and performed at the home church and as a visiting troupe to other churches. This gives teens something to do with their time and lessens the chances of them becoming involved in self-destructive behavior. This may also reveal to a participating child that he/she may have a special talent for choreography or playwriting. This kind of activity can help an alert minister to pinpoint a child's strengths and encourage him or her to pursue them in college or as a life-long occupation.

7. Get the children involved in community projects such as litter control or visiting nursing homes. This type of activity teaches children to respect others and feeds upon their budding altruistic attitudes. It also gives children an avenue to help others without expecting something in return. In a subtle way, it teaches children the truth: Materialistic pursuits do not bring happiness and rewards (returns) are best given by God Almighty than mere grateful human beings.

8. There are many "latchkey children" in the Korean culture. The church should perhaps provide a day-care center where the law allows, or work with a local radio station in scheduling a program for children during the time of day

they are most lonely for parental companionship. One ministry could be to develop a radio talk show, a hotline show, or a storytelling show. The public schools in Prince George's County (Maryland) maintain a "Homework Hotline," encouraging school-age children to phone in the problems they have with a particular homework assignment. This could be done very easily by posting volunteers near a telephone during certain hours of the day.

9. There is resistance to change and denial of existing problems in the Korean culture, and this is perpetuated by censorship in the Korean newspapers. It would behoove some churches to purchase a half page from a newspaper, if the paper is willing to give the necessary room for such, and use it to write a column that caters to the needs and fears and questions of children and teens.

10. In Korea we have a tradition among lower-grade schools called "Un-Dong-Hay," which is an all-day event where children of all ages compete for prizes. Its American equivalent would be the Special Olympics in magnitude, but not necessarily competitors. Parents and grandparents pack picnic baskets. Children wear short pants and running shoes. A parade with banners, music and shouting opens the "games" as each youth group marches around the track field of the host university in the area.

The emphasis of Un-Dong-Hay is having fun more than winning. Prizes are colorful ribbons or small trinkets. A regional Un-Dong-Hay could bring many Korean churches

together in one location. The participation of children would bring happiness and laughter to the parents and give the ministers a chance to compare notes on activities which often promotes character-building in youth.

Although such an event takes much planning, several area churches could contribute. Getting the children involved in making ribbons and banners would also promote the eventful activity.

11. Creating a "rap" group for children is also an idea which takes very little planning and needs very little room to proceed. Confidentiality should be stressed. It may be difficult for first-generation Korean children to participate. As mentioned earlier, Korean parents and the Korean society, as a whole, discourage individualism. Rapping, in essence, encourages individualism; however, a group session may be used to give students an opportunity to express their feelings on a particular subject, such as the pressures of peer groups and school-related curriculum.

12. A study group for parents should be put together which explores ways of keeping children on track by keeping the lines of communication open. The group leader will prepare programs to help parents identify and correct problem behavior. Referrals of Christian professionals should be listed. Crises such as drugs, alcohol abuse, peer pressure, promiscuity, cultic and criminal activity should be discussed, among other things. One-on-one counseling should also be available. During a class such as this, it

is the Korean pastor's job to instruct parents how best to meet the needs of the child, rather than emphasizing the common Korean goal among parents that the child continually conform to the old ways of Korea. I am not blasting Korean customs, but if the child is to be educated and reared in American culture, his or her parents should be more sympathetic to the trauma of conforming to two different cultures simultaneously.

13. I have already mentioned classes open to the public about the false doctrines of cults.

14. We should try to encourage all members of the family to attend church and not use the language of Korea to thwart American spouses from attending, or vice versa in English-speaking churches. An example of this was seen in Leominster, Massachusetts (United Methodist), and Silver Springs, Maryland (Southern Baptist). American spouses work alongside Korean clergy to present a weekly service that is understood by both members of the family. Sunday school is taught by both Koreans and Americans. Such places of worship serve as a melting pot for interracial marriages and the children. Each member is given something to do in the church, regardless of his or her skill level. No one is left out because of his or her skin color.

15. And finally, as ministers, we must worry more about our congregation than their contributions, lest we become exposed like the Swaggarts and Bakkers of the eighties. We must abhor sin, especially the sin which is



our own, and graduate to the higher plane of holiness which must exude lavishly upon our family, friends and co-workers. 1 Tim. 6:5 mandates that true followers of Christ must "withdraw" themselves from persons who encourage them to yield to the lusts of carnal knowledge and deeds. Many Korean pastors come to America to secure a free and good education for their children. But such opportunity should be viewed as a reward for good service unto the Lord, rather than the ultimate goal of such ministers. The apathy of "Oh well, the Kids are attending an American school" must crumble under the true weight and magnitude of serving the Lord honestly, and produce fruits with a sincere conviction of bringing souls to Christ and keeping souls on the right track. We must see the motives of our profession and change them if it is leading us to become less than what the Lord intends. Lord have mercy on those of us who, in these perilous times, make the "sounding of brass and tinkling cymbals . . . a thing without life, giving sound."

While I was examining the nature of this cult, a criminal trial in Denver was being played out. It was described by reporters as an "angry confrontation" between District Attorney Balken and the defense attorney of the accused kidnapers, Dennis Walen and Robert Brandybury. These two men are deprogrammers. They abducted thirty-one year old Britta Adolfsson of Sweden (who had been missing since 1980) by order of her parents, who flew into America after locating their daughter as a member of the Unification Church.

In an interview with Current Affair's Maury Povich, Prosecutor Balken explained the tactics of the defense attorney. She was visibly upset with the jury's verdict of "Not Guilty" because the defense asked the jury to choose between the lesser of two evils. The acquitted, Robert Brandybury, an investigator and author said, "They [the Unification Church] want to use the First Amendment to overthrow the American government much the same way the press is doing now." The case is being appealed to a higher court in Colorado.

I have mentioned this extraordinary case to ask one question. What has this world reduced itself to when the choices before it are both sinful?

In conclusion, I admit that I have been made more aware of the scope and nature of Unificationism. I believe Moon is teaching a false doctrine of Christology and salvation. I believe though, with diligence, traditional churches can reclaim their children to the Glory of God, as He intends. I feel no animosity towards Rev. Sun Myung Moon, and what may appear as such in this project is merely astonishment for what is tolerated, and in some instances perpetuated, by our society in this era of history.

I hope, then, this project enlightens others as it did me and motivates those overcoming the world in the Name of Christ to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

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